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hISTORY
OF THE
Church
OF THE HOLY
SEPULCHRE
NORTHAMPTON

BY
THE REV J. CHARLES COX LL.D. F.S.A.
AND
THE REV R. W. SOMERSETSON M.A.

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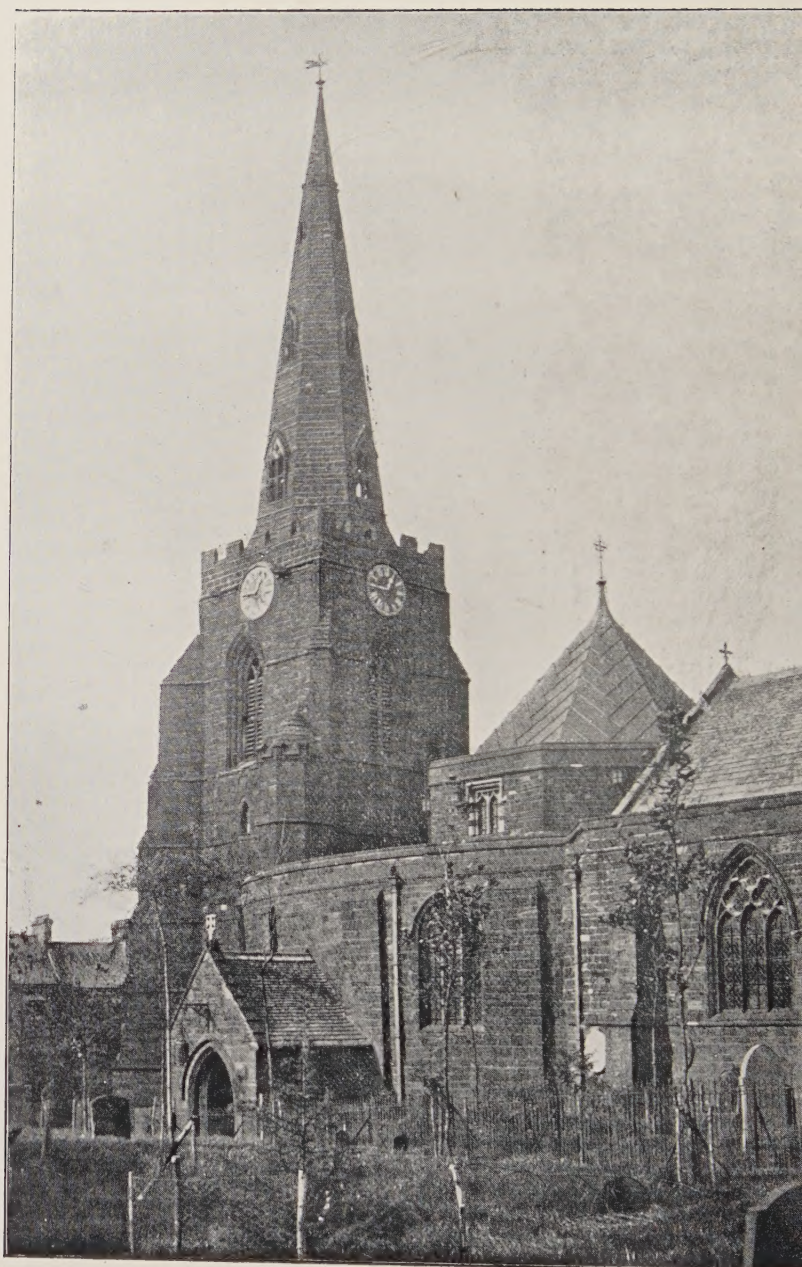
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History of the
Church of the Holy Sepulchre,
Northampton.



CHURCH OF THE HOLY SEPULCHRE, NORTHAMPTON

A HISTORY
OF THE
CHURCH OF THE
HOLY SEPULCHRE,
NORTHAMPTON.

BY
REV. J. CHARLES COX, LL.D., F.S.A.
AND
REV. R. M. SERJEANTSON, M.A.



ILLUSTRATED BY THOMAS GARRATT, ARCHITECT.

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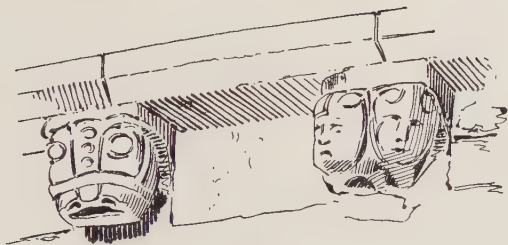
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The head and tail pieces of each chapter are sketches of the Norman corbel stones in the church.



PREFACE.

IN PUTTING together the following pages, the first intention of the writers is to give reliable information to those who seek it among the parishioners of St. Sepulchre's and the townfolk of Northampton, and in the second place to do the like service for any outside the town and neighbourhood, who may desire to know something about the growth, decay, and restoration of one of the most interesting old churches that England possesses.

It has not been thought well, in a small book such as this, to burden the pages with a number of references, but we ask the student reader to believe that no statement has been made or repeated from others, without the greatest pains being taken to verify it from original sources. The Public Record Office, British Museum, Bodleian Library, Lincoln and Peterborough Registries, Lambeth Palace Library, Somerset House, and Northampton Probate Office, have all been searched with what diligence we could command.

The mere list of vicars and patrons has involved an amount of labour and an expenditure of time that can only be realized by those who have aimed at complete accuracy in such a matter. Lists of this character, which are now becoming popular for placing in churches, are of much value in connection with the continuity of the Church and as incentives to the study of ecclesiastical history, but as a rule they are sadly lacking in accuracy.

To err is human, and the writers are fully conscious that in a book such as this, which is small and purposely condensed but which covers a wide area, there are probably mistakes and omissions. They will be grateful to any who care to take the trouble to point out any shortcomings, either in review or privately.

The compilers were fortunate in securing the co-operation of Mr. Garratt as draughtsman, to whose ability the book owes most of its attractive qualities. Mr. T. Shepard has also been generous in supplying the careful drawings of the volunteer flag, of one of the musical corbels, and of several heraldic shields, etc. (pages 92-110), as well as in designing the cover of the book. Our thanks are likewise due to Mr. J. T. Irvine for the loan of drawings, to Mr. T. H. Baylis, Q.C. for the loan of a plate of St. Sepulchre's, Cambridge, and to Mr. W. D. Oldham for the loan of an old picture of St. Sepulchre's.

It is a pleasure to record our gratitude for various forms of help extended to us by the Misses Birdsall and other ladies of the congregation, by Mr. Bruce B. Muscott, Mr. N. T. Goosey, Mr. J. Manfield, Mr. E. Montague Browne, Messrs. Grove and Stroulger of the Northampton Probate Office, and Mr. George of the Free Library, and by several of the neighbouring clergy who have been most kind in searching their registers.

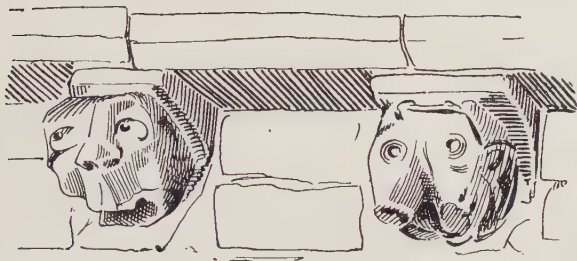
Mr. W. S. Churchill has been very helpful in drawing up the Fleetwood and Churchill pedigrees, and furnishing notes on these important families. To him is due the credit of correcting the many mistakes into which all former writers on the Fleetwood family have fallen.

The translation of Eusebius' account of the building of Constantine's church is taken from Messrs. Besant and Palmer's *History of Jerusalem, the City of Herod and Saladin*. Much help has also been gained from the interesting pamphlet on *The Buildings of the Holy Sepulchre, Jerusalem*, by George Jeffery, F.R.I.B.A. It is from this source that one of the plans is adopted.

The work of compiling these chapters has involved a very considerable expenditure of unremunerative toil, but if the reading of them kindles in any a truer interest in the history of the Church of England, or excites a deeper fervour with regard to her divine mission,

LAUS DEO.





CHAPTER I.

THE CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

THE exact situation of the Holy Sepulchre, wherein our Lord's Body was laid, has long been a matter of dispute. The dispute is not yet absolutely settled, and probably never will be to the satisfaction of all; but the general opinion of the best modern investigators and of the most capable critics, tends strongly in the direction of confirming the accuracy of the site which tradition, from the earliest times, has pointed out as the actual "sepulchre hewn in stone wherein never man before was laid."

The Romans, in the time of Hadrian, as a testimony of their detestation of Christianity, built a temple of Astarte, the Phœnician Venus, upon the sacred site. The more celebrated temples of both Greeks and Romans were frequently circular, as was the case with the temple of Venus in Cyprus, mentioned by Homer, the temple of Vesta, the Pantheon, and many other examples. The erection, however, of a Pagan temple on this hallowed place, only tended to painfully stamp on the minds of the early Christians its exact position. There were always some few Christians at Jerusalem, and the succession of their bishops can be accurately traced.

Three centuries went by, and then the once despised Christianity became the religion of the empire. No sooner was this the case, than the Emperor Constantine, at the instigation of his mother, St. Helen, caused the heathen temple to be destroyed and a Christian church to be erected in its place.

It is necessary, even in this very brief account, to remember that the celebrated series of buildings, usually spoken of under the comprehensive title of the Church of the Holy Sepulchre, were originally erected and subsequently continued under conditions which were absolutely unique. The idea was to surround with buildings for the purposes of prayer and divine worship, and to connect together, three sites, then held by all Christians to be the most holy on the face of the earth, viz.: those of the Crucifixion, the Resurrection, and the Invention of the Holy Cross. These three sites were all placed in irregular positions with regard to each other. Moreover, the first of the three had originally been high above ground, and the last deeply below it, and yet all three sites had been artificially brought to an almost common level.

The following is the account of Constantine's work given by the historian Eusebius, who saw the great church when it was in process of building, and was present at its consecration A.D. 335:—"After these things the pious emperor judged it incumbent upon him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate instructions, therefore, for the erection in that spot of a house of prayer. It had been in time past the endeavour of impious men to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven and rolled away the stone for those who still had stony hearts. . . . This sacred cave, certain impious and godless persons, had thought to remove entirely from the eyes of men. Accordingly they brought a quantity of earth from a distance with much labour, and covered the entire spot: then having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then . . . they prepare on the foundation a truly dreadful sepulchre of souls, by building a glowing shrine of lifeless idols to the impure spirit whom they call Venus. . . . These devices of impious men against the truth had prevailed for a long time, nor had any one of the governors or military commanders or even of the emperors themselves, ever yet offered with ability to

destroy those daring impieties save only our prince. . . . As soon as his commands were issued these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-place of error was overthrown and utterly destroyed."

"Nor did the emperor's zeal stop here: but he gave further orders that the materials of what was thus destroyed, should be removed and thrown from the spot as far as possible; and this command was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more fired with holy ardour, he directed that the ground should be dug up to a considerable depth and the soil which had been polluted by the foul impurities of demon-worship transplanted to a far-distant place. . . . But as soon as the original surface of the ground beneath the covering of earth appeared, immediately, and contrary to all expectation, the venerable and hallowed monument of our Saviour's Resurrection was discovered."

In other words Constantine, meaning to build a church upon the spot, had the ground cleared by pulling down the temple. But the workmen in clearing away the soil, came upon the tomb or cave in which for three days the Saviour's Body had lain.

The historian then proceeds to describe the building of the church:—

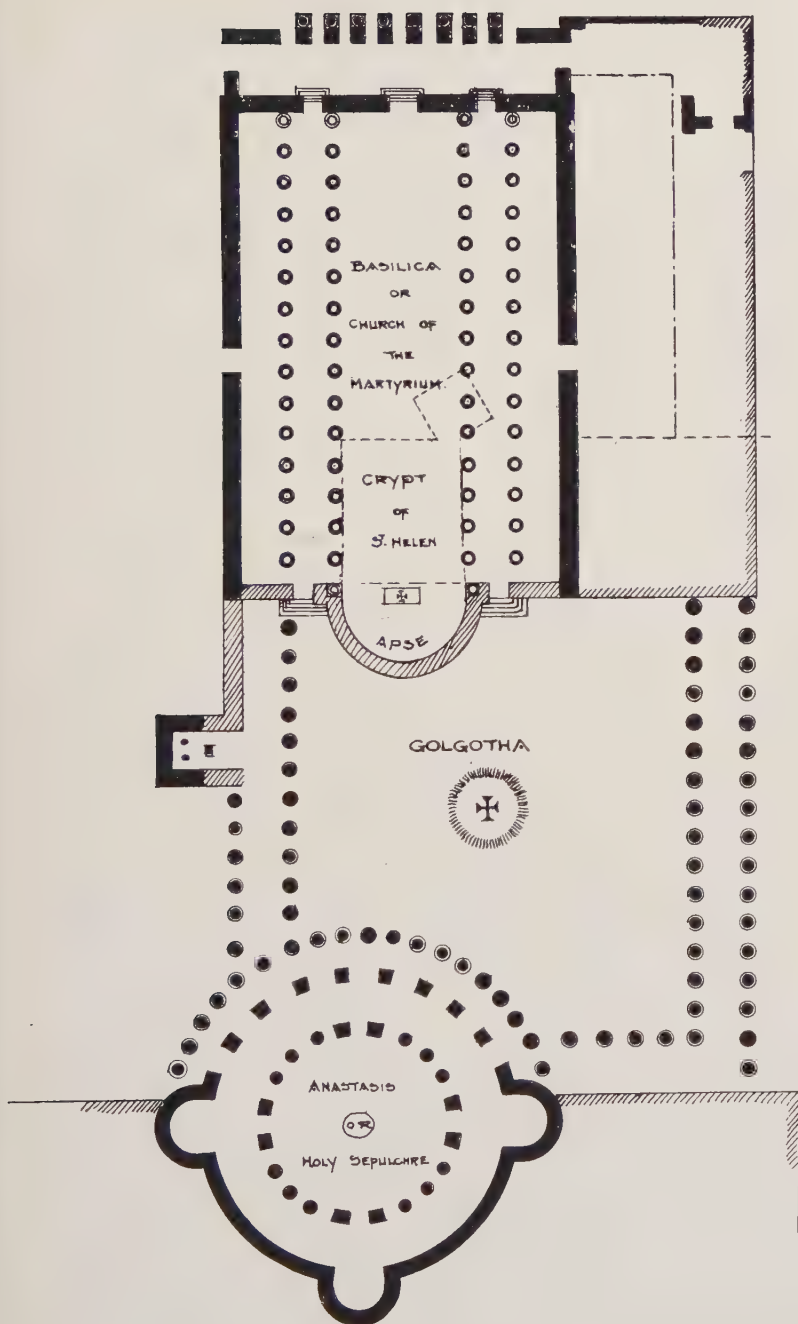
"First of all he adorned the sacred cave itself as the chief part of the whole work, and the hallowed monument at which the angel, radiant with light, had once declared to all that regeneration which was first manifested in the Saviour's Person. This monument, therefore, as the chief part of the whole, the emperor's zealous munificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

The next object of his attention, was a space of ground of great extent and open to the pure air of heaven. This he adorned with a pavement of finely-polished stone, and enclosed it on three sides with porticoes (or cloisters) of great length. At the side opposite to the Sepulchre, the church itself was erected: a noble work rising to a vast height and of great extent, both in length and breadth. The interior of this

structure was floored with marble slabs of various colours, while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendour in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured fretwork, extended in a series of connected compartments, like a vast sea over the whole church: and being overlaid throughout with the purest gold, caused the entire building to glitter, as it were with rays of light. . . . Besides this were two porticoes on each side, with upper and lower ranges of pillars, corresponding in length with the church itself: and these had also, their roofs ornamented with gold. Of these porticoes, those which were exterior to the church were supported by columns of great size, while those within these, rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive those who entered the church. Opposite these gates, the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the Apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God. . . .”

The pilgrim St. Sylvia, writing just a century after the consecration of Constantine's great church or block of buildings, mentions:—"the basilica, which is called the *Martyrium* or memorial, built with great magnificence by Constantine. Thence adjacent on the west side are seen *Golgotha*, and the *Anastasis*. The *Anastasis* is the place of the Resurrection, but *Golgotha*, midway between the *Anastasis* and the *Martyrium*, is the place of our Lord's Passion, whence also the rock is visible which once supported the cross itself, with the Body of the Lord affixed to it."

The accompanying conjectural plan of the buildings of the fourth century, described by Eusebius and St Sylvia, will prove helpful to the reader:—



CONJECTURAL PLAN OF FOURTH CENTURY BUILDINGS ON THE HOLY SITES,
JERUSALEM.

Adapted from a Plan by Geo. Jeffery, F.R.I.B.A.

It must be remembered in looking at this plan, that, contrary to our modern ideas, and to early eastern custom, the place of the altar and of the patriarch's chair in the Martyrium or memorial church, is at the west end. Constantine's church was a Roman one, and in the old Roman basilicas this arrangement of the altar in the western apse was the usual one, and is expressly described in Eusebius' account of the church of Tyre. The officiating priest stood behind the altar, looking eastward and facing the people. The altar in this Jerusalem basilica was almost immediately over the site of the invention or finding of the hidden cross by St. Helen.

The whole block of buildings obtained the name of the church of the Holy Sepulchre, because the site of the Resurrection of our Lord was rightly looked upon as confirmatory evidence of the truth of the central doctrine of the Christian faith—for "if Christ be not risen, then is our preaching vain."

The Anastasis, enshrining the Holy Sepulchre, was circular; nor does it seem to us irreverent to surmise, that the round shape of the encircling shrine was suggested, almost unconsciously, by the like shape of the pagan temple that it succeeded, and which had (though thoroughly rooted up) prepared the ground for a building on a somewhat similar scale. Connected with the Round by a covered passage, and lying east of it, was the great church or martyrium. It is on this plan, roughly speaking, that each of our English round churches are built. At the west is the round corresponding to the Anastasis, at the east is the chancel corresponding to the Martyrium.

The church of Constantine stood for three centuries. It was much injured by fire in the year 614, when Jerusalem, with its churches and monasteries, was sacked by Chosroes II., king of Persia. The emperor Heraclius, however, rescued the sacred city from the Persians in 628, and the church of the Holy Sepulchre was at once rebuilt. Eight years later, namely in 636, Jerusalem once more fell into the hands of unbelievers, the city being captured by the Arabian followers of Mahomet, under the celebrated caliph Omar. The Mahomedans were far shrewder conquerors than

the Persians; they exacted a heavy tribute from the Christians, and guaranteed that they should have unmolested enjoyment of their churches, so long as the tribute was punctually paid.

About the year 680, bishop Arculf visited the holy places of Jerusalem, and gave the following description: "The church of the Holy Sepulchre is very large and round, encompassed with three walls, with a broad space between each, and containing three altars of wonderful workmanship in the middle wall, at three different points; in the north, the south, and the west. It is supported by twelve stone columns of extraordinary magnitude, and it has eight doors or entrances through the three opposite walls, four fronting the north-east, and four to the south-east. To the right of this round church (which is called Anastasis or Resurrection) adjoins the square church of the Virgin Mary, and to the east of this another large church is built on the spot called in Hebrew, Golgotha. . . . Under the place of our Lord's cross a cave is hewn in the rock, in which the sacrifice is offered on an altar for the souls of certain honoured persons deceased, their bodies meanwhile remaining in the way or street between this church and the round church. Adjoining the church of Golgotha to the east is the basilica or church erected with grand magnificence by the emperor Constantine, and called the Martyrium, built, it is said, in the place where the cross of our Lord with the other two crosses were found by divine revelation."

From this and other accounts, it appears that the second group of buildings on this holy site differed much from those of Constantine. Golgotha was covered in and made a separate church. The cloisters round Golgotha were not renewed, but a church of the Blessed Virgin occupied the south side. The great basilica church of imposing proportions was left in ruins, only a comparatively small portion at the west, over the crypt of St. Helen, being used. But the great massive shrine encompassing the Holy Sepulchre still remained circular, a third wall for the sake of further preserving it being built up round the outer wall of Constantine's circular erection. The first wall of Arculf's account obviously means the arcade formed by the massive arches of the

pillars that supported the roof. In Constantine's days the round building seems not to have been a church at all in the strict sense, and had no altar, but was merely intended to serve as a stately shelter over the Blessed Tomb for its preservation, and as an oratory for the comfort of reverent pilgrims. The seventh century rebuilding, however, furnished this shrine (singularly ill adapted from its shape for any such purpose) with no less than three altars, and henceforward it was a church.

In 786, the celebrated Harun er Rashid (familiar to us as the hero of the "Arabian Nights") succeeded to the caliphate. About the year 805, he entered into an alliance with Charlemagne, which was of much benefit to the Syrian Christians. Among other presents sent by the caliph to Charlemagne were the keys of the church of the Holy Sepulchre, in token of the full admission that he granted the Christians to that sacred spot.

On the death of Harun, his three sons contended for the throne. In the course of the ensuing anarchy, the churches in and around Jerusalem were burnt or otherwise injured. The patriarch Thomas speedily rebuilt or repaired the church of the Holy Sepulchre, but was imprisoned on the charge of carrying up the dome of the church (by which would doubtless be meant the conical roof of the great circular shrine) higher than the Mahometan mosque of Omar. It is said that he escaped by a subterfuge of dubious morality. "An old Mahometan offered, for a consideration, to show him a way of escape. His offer being accepted, he simply told the patriarch to deny the fact, and call on his adversaries to prove the truth of their allegation. The plan succeeded. The charge, though perfectly true, could not be proved, and the patriarch escaped."

When the caliphs of Egypt threw off the yoke of the caliphs of Bagdad, and made themselves masters of Palestine, the condition of the Christians changed materially for the worse. Caliph Hakem, in the year 1010, ordered the complete destruction of the church of the Holy Sepulchre, from the foundation to the roof. It is said that the order was faithfully executed, and that his satellites even tried to break the interior of the sacred tomb with their iron hammers, but that all their efforts

in that direction were useless. The actual church of the Holy Sepulchre, or circular anastasis, was, however, rebuilt in the same year (the early chroniclers probably much exaggerated the degree of demolition), permission having been obtained from the caliph on condition that five thousand Mahometan captives were released by the emperor of Constantinople. It was not, however, until the year 1048 that the reconstruction of the whole group of buildings about the holy sites was accomplished, the final work being done by Constantine Monomachus.

In 1017, the Holy City fell into the hands of a new foe. A horde of fierce Turks, swept down from the mountains of central Asia, carrying everything before them. The condition of the Christians, which had been sufficiently distressing under the rule of the Egyptians, now reached a climax. They were treated with the greatest brutality, but deliverance was nigh at hand.

From the time of Constantine onwards, Jerusalem had been the goal to which myriads of pilgrims had turned their steps. Men thought that the fact of having made the pilgrimage to the Holy Places of Jerusalem, would absolve them from the grossest sins. If they died on the journey they believed themselves sure of heaven. If they were fortunate enough to return in safety they were looked upon as heroes.

Year by year the stream of pilgrims grew greater, and the additional dangers which beset them, when Jerusalem fell into the hands of the Turks, only seemed to increase their numbers. The returning pilgrims brought back to Christendom the most heart-rending tales of the cruelties and indignities which they had endured. These stories, which were doubtless sometimes exaggerated, were implicitly believed by their fellow countrymen, and roused in their minds an ardent longing to revenge themselves on the infidels. It only needed the preaching of Peter the Hermit, to fan the smouldering fire of indignation into flame. The story is one which we cannot enter into here. Suffice it to say, that Peter went as a pilgrim to Jerusalem in 1093, and was cruelly ill-treated by the Turks. On his return to Europe, impelled by a fancied vision, he went from court to court urging men to rise and arm themselves for the rescue of the Holy City from the infidels.

Everywhere he met with the most marvellous success. Thousands of all ranks turned their steps eastwards—all bent upon one object—the recovery of the Holy Sepulchre. The rich pawned or sold their possessions to provide funds for the journey, whilst the poor went without funds and died of starvation on the way.

Thus, in 1096, began the Crusades, those wars against the infidel, “in which the spirit of devotion, as well as that of military prowess found expression.” The actual armies of the Crusaders (as the soldiers of the cross were called) were preceded by a half-armed rabble, numbering something like 300,000, who perished almost to a man on the way.

In August, 1096, the armed hosts of Europe assembled on the plains before Constantinople, amounting in round numbers to 500,000 foot and 100,000 horse. This huge force was led by Godfrey de Bouillon and Bohemond, son of the count of Calabria. After capturing Nicaea, Antioch, Tarsus, and Edessa, and encountering fearful hardships by the way, the crusading army, which had now dwindled to 20,000 foot and 1,500 horse, at length arrived before the walls of Jerusalem, in June, 1099. After a siege of six weeks, the city was carried by storm. The carnage which ensued was terrible, and lasted for several days, nor did it cease till at least 40,000 Turks (some writers put the number at 70,000 or even 100,000) had been ruthlessly slaughtered.

“From the duties of slaughter,” says Sir G. Cox, “the Crusaders passed to those of devotion. Bare-headed and bare-footed—clad in a robe of pure white linen, in an ecstasy of joy and thankfulness, mingled with profound contrition, Godfrey de Bouillon entered the church of the Holy Sepulchre and knelt at the tomb of his Lord. With groans and tears his followers came, each in his turn, to offer his praises for the divine mercy which had vouchsafed this triumph to the armies of Christendom.”

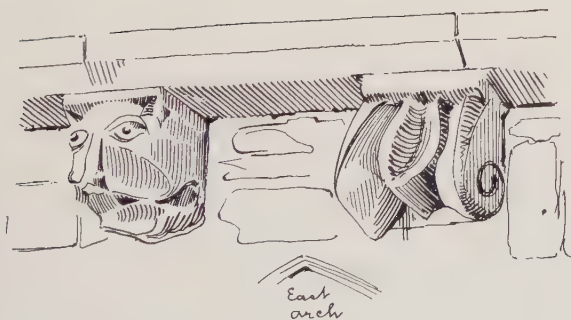
In the course of the siege, the buildings on the holy sites were grievously injured, but, during the short century that Jerusalem was under the rule of Christian kings, the great circular shrine round the Holy Sepulchre was again restored, its main arrangements and side chapels retaining the features of 1048. The following are the main points of the description of the restored shrine, which

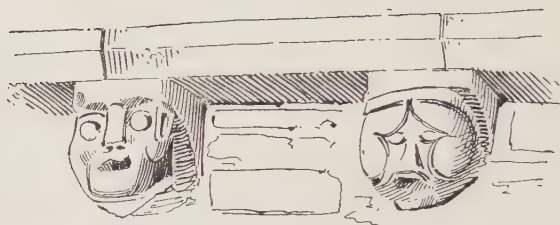
was written by Saewulf in 1102 :—" In the middle of this church is the Lord's Sepulchre, surrounded by a very strong wall and roof, lest the rain should fall upon it, for the church above (the old basilica) is open to the sky. In the court of the church of our Lord's Sepulchre are seen some very holy places, namely, the prison in which our Lord was confined; then a little above appears the place where the holy cross and the other crosses were found, where afterwards a large church was built in honour of queen Helena, but which has since been utterly destroyed by the pagans. Next we ascend Mount Calvary, where the patriarch Abraham raised an altar. Below is the place called Golgotha, where Adam is said to have been raised to life. Near the place of Calvary is the church of St. Mary, on the spot where the body of our Lord, after having been taken down from the cross was anointed. These most holy places of prayer are contained in the court of our Lord's Sepulchre, on the east side. In the sides of the church itself are attached, on one side and the other, two most beautiful chapels in honour of St. Mary and St. John." In the year 1130, a great choir or chancel, with an apse at the east end, called *Chorus Dominorum*, was built on to the east side of the round of the Holy Sepulchre, out of which it opened. About the same time a large Augustinian priory was constructed further to the east, the open space of the cloister garth occupying most of the site of the old basilica of Constantine,

The main part of the buildings and the ground plan of the present day, remain much the same as they were left by the Crusaders when Saladin drove them forth from Jerusalem, in 1187. At the beginning of the present century, in 1808, the buildings were once again seriously injured by fire. Subsequent to this disaster, the Anastasis or round underwent the last of its many restorations, an iron girder-dome was added, and the semi-dome over the twelfth century apse was also rebuilt. With these exceptions the buildings are very much the same as when they were under the control of the short-lived Latin kingdom. The comparatively recent partitions that divide up the sacred building among the Greeks, Armenians, Roman Catholics, and others much obscure the plan. A convention for the preservation of the Holy

Sepulchre was signed on behalf of Russia, France, and Turkey, on September 5th, 1862.

Notwithstanding the extraordinary series of vicissitudes to which the great circular shrine of the Holy Sepulchre has been exposed, there seems good reason to believe that some parts, at all events, of the fabric as it now stands date back to its original construction by Constantine in the fourth century.





CHAPTER II.

THE FOUNDING OF THE CHURCH OF THE HOLY SEPULCHRE, NORTHAMPTON.

A NATURAL outcome of the pilgrimages to the Holy Land was a desire on the part of the Crusaders, and of the less warlike pilgrims, to erect in their own countries sacred buildings which would remind them, by their exceptional structure, of the church or shrine of the Holy Sepulchre of Jerusalem. At least eight round churches were erected in England, in early days. Of these, three have disappeared, namely the old Temple in Holborn, and the churches of Aislaby and Temple Bruer in Lincolnshire; whilst the round chapel, in the middle ward of Ludlow castle, is now in ruins. Four, however, still remain, the Temple church, London; the church of the Holy Sepulchre, Cambridge; the church of St. John of Jerusalem, at Little Maplestead; and the church of the Holy Sepulchre, Northampton.

Architects and ecclesiologists agree in regarding the round church of Northampton, as the most noteworthy of those remaining in England, both on account of the comparatively little interference with the original design of the actual round, and of the great interest that pertains to its subsequent growth and extension.

In every case, it is supposed that the origin of these round churches can be traced, with more or less certainty, to the influence of particular Crusaders. The Temple church, London, and the church of Little Maplestead, owe their respective origin to those two great orders of religious chivalry, the Templars and the Hospitallers, whose special obligation was the protection

of the pilgrims who visited the holy shrines of Jerusalem. The Cambridge round church is said to have been built by Pain Peverill, and consecrated in 1101; and the chapel of St. Mary Magdalen in Ludlow castle is attributed to Jocelyn de Dinan, in the reign of Henry I.

There is a prevalent idea that the church of the Holy Sepulchre, Northampton, was founded by the Knight Templars, a supposition which has obtained the greater credence because it was accepted by the historian Bridges. There are however three reasons, each of them conclusive in itself, which at once disprove the accuracy of this tradition:—

In the first place, judging from the style and character of the early architecture, it may be safely concluded that the date of the foundation of this church cannot be much later than the year 1100.

Secondly, Henry I. confirmed this church to the priory of St. Andrew by charter dated about 1116, and it remained in the sole charge of the priory uninterruptedly, until long after the dissolution of the Templars.

Thirdly, the English possessions of the Knight Templars are accurately known, and the order never possessed any property in Northampton, or even in the county.

As a sequel to these three statements, it may be remarked that the order of the Templars was not founded until the year 1118, and it did not obtain foot-hold in England until 1134.

A reason, recently urged with apparent force on historic grounds in support of this tradition, is a series of extracts from the early Pipe Rolls of Henry II. and Richard I. These Pipe Rolls give abstracts of the crown revenues of the different counties as disbursed by the sheriffs, and there is hardly a single shire which did not make some small annual payment, such as a mark or ten shillings, to the newly constituted order of Knights' Templars. In 1155 the sheriff of Northampton pays a mark in alms to the Knights of the Temple. A like entry occurs in the county accounts year by year; in 1173-4 it is stated that these alms were paid to the Knights of the Temple in the borough of Northampton. This is the one tiny atom of apparent historic evidence in support of the accepted tradition. On examination, however, this evidence loses all value. The passage cited does not connect the

Templars in any way with the church of the Holy Sepulchre, but merely with the borough—and what more likely, than that some of the members of this military order should occasionally be present at the important castle of Northampton. The adjacent counties of Bucks., Hunts., Beds., Warwickshire, Leicestershire, etc., which never possessed a round church, have similar entries on the Pipe Rolls with regard to the Templars. There is no enjoyment in uprooting tenacious traditions, but it is the duty of the most humble historian to strive for accuracy, and it is to be hoped that for the future no one of intelligence will repeat the imaginary tale, which links together the Knight Templars and the round church of Northampton.

It becomes necessary, therefore, to look elsewhere for the founder of the church. When the records of local history are scanned, a likely man is at once suggested in the person of the great earl of Northampton, Simon de St. Liz. Simon was by birth a Norman, the son of Ralph the Rich. Together with his elder brother, Garner, he rendered considerable assistance to duke William in his conquest of England. Garner returned to Normandy to inherit the paternal estates, but Simon, being high in favour with the Conqueror, remained in England.

As a reward for his services, the king offered to him in marriage, Judith, widow of the great Saxon earl Waltheof, with her vast inheritance. This lady was the Conqueror's niece, by his sister Maud, countess of Albermarle. The king had originally given her in marriage to Waltheof, son of Sieward earl of Northumbria, conferring on her as a dowry, the earldoms of Northampton and Huntingdon. Waltheof, was, however, suspected of treachery against the Conqueror, and after a long imprisonment was beheaded at Winchester. At the time of the Domesday Survey, the countess Judith had sixteen houses in Northampton, and drew seven pounds annually out of the issues of the borough. The countess was, too, by far the largest landed proprietor in the county, owning no less than eighty-five lordships in the shires of Northampton and Rutland.

The chroniclers tell us that Simon de St. Liz was lame in one leg, and that the widowed countess refused to accept a limping bridegroom. Her refusal enraged the

Conqueror, but he was determined to proceed with the aggrandisement of his favourite. Judith had two daughters, Maud and Alice, and the king seizing on the earldoms of Northampton and Huntingdon, conferred them on the eldest daughter Maud, in the lifetime of her mother, on condition of her marriage with the lame Simon, who thus secured the earldoms and a youthful bride, in the place of her mother the countess.

Simon rebuilt and fortified the town of Northampton, and erected the castle near to the western gate. In the year 1084, the Earl repaired and re-founded the Cluniac priory of St. Andrew, Northampton, making it a dependency of the French house of the Blessed Mary de Caritate.

In the year 1096, Simon de St. Liz, in common with many of the nobles and knights of England, joined in the first crusade, which ended in the capture of Jerusalem by assault, on July 15th, 1099. Simon survived all the toils and perils of the journey and the strife, and returned in safety to England before the close of that memorable year.

Some sixteen years later, his religious zeal caused him to undertake a peaceful pilgrimage to the Holy City, where he would find the great circular shrine of the Holy Sepulchre duly restored. On the return journey, being now well advanced in years, he fell ill, but managed to reach his beloved abbey of the Blessed Mary de Caritate, on the banks of the Loire, where he died and was buried in the year 1115. On her husband's death, Maud de St. Liz became the wife of David, brother of Alexander king of Scotland, who subsequently succeeded Alexander as wearer of the Scottish crown.

To earl Simon de St. Liz, one of the most powerful and wealthy of the new nobility of England, the rebuilder of Northampton and the founder of its castle, a great benefactor of religious houses and a most faithful son of the church, an earnest crusader, and a devout pilgrim, the first erection of the church of the Holy Sepulchre of Northampton may with considerable confidence be assigned. Altogether apart from historic evidence or conjecture, the date of the actual Norman work of the fabric would be assigned to about the year 1100. In all probability, earl Simon began the work shortly after his

return from the Holy Land, on the capture of Jerusalem, towards the close of 1099, intending the church to be his thank offering to God for the restoration of the sacred sites to christendom, and for his own preservation from innumerable perils.

The earliest known charter of bequests conferred by Simon and Maud on the priory of St. Andrew (which is undated) grants, among other numerous gifts of lands and churches, "the church in which they worship, and all other churches of the said town with their appurtenances." The witnesses to this charter are not men of national mark, but chiefly relatives of the founders, so that they are of little help in giving us the precise date. There can, however, be little doubt that this charter is about the time of the actual refounding of the priory, or at all events before 1090, and before the church of the Holy Sepulchre was built.

If the church was begun, as we have already conjectured, about 1100, it is also reasonable to assume that it would not be finished or consecrated until sometime subsequent to the year 1108. The first eight years of the reign of Henry I. were full of turmoil, owing to the cause of his elder brother, the crusader Robert, being warmly espoused by many of the barons. We know not what part Simon de St. Liz took in this long-waged dispute, but as a keen crusader it is sure to have affected him.

After the final capture of duke Robert in 1107, when the country was at last pacified, Simon and Maud obtained the royal approval of their beneficent grants to the Cluniac monks of St. Andrew. This confirmatory charter, dated 1108, is an imposing document on account of the high position of most of the witnesses. In fact, we have met with no other charter of grants to a comparatively small religious house which has anything like so noble an array of illustrious witnesses. It was probably signed in London, or at all events before the court, as a token of reconciliation between king Henry and earl Simon. It is witnessed by king Henry, queen Matilda, David of Scotland (the queen's brother), archbishop Anselm, the bishops of Lincoln, Chester, Rochester and London, three other bishops *in partibus*, Ralph the chancellor, Henry earl of Warwick, William earl of Warenne, Robert de Ferrers, etc. The wording of this charter for

the most part corresponds (though with some additions) to the original or foundation charter; but in the gift of all the churches of Northampton the church of All Saints is specifically named.

If the church of the Holy Sepulchre had been consecrated at this date, we feel confident that it would have obtained particular mention, having been built by the earl. We conceive that the building of the church was from this date resumed, and speedily completed, and that it was used for worship before the earl undertook his second and fatal journey to the east.

A third charter relative to the churches of Northampton, and the priory of St. Andrew, ratifying previous gifts, was issued by the king somewhat later in his reign. Henry addresses this charter primarily to "Robert, bishop of Lincoln and earl David." Earl David, who had married the widow of Simon de St. Liz, had for a short time the wardship of the youthful earl, the second Simon de St. Liz. This charter then, is obviously of a date subsequent to the death of earl Simon in 1115, and cannot, from the witnesses, be later than 1121; it is probably of the year 1116. In this document occurs the first mention of the church of the Holy Sepulchre. It is not surprising to find, as there can be no reasonable doubt that Simon and Maud were its founders, that this long royal charter opens with the specific mention of "The church of the Holy Sepulchre which is in the same town."

The chartulary of the priory of St. Andrew, now at the British Museum, includes two other brief charters (neither of which are named or cited in Dugdale's *Monasticon*) that are royal confirmations by Henry I. of the church of the Holy Sepulchre to the priory. The first of these associates the church with four acres of land pertaining to it, and is witnessed by the Bishops of Lincoln and Ely, Ralph the chancellor, Godfrey de Clinton, Ralph Basset, and Hugo Legrace. The second associates the church and its four acres with the mill of Hardingstone, and has the same witnesses. Both of these charters are dated at Northampton, and are subsequent to the death of Earl Simon.

A much later charter of confirmation to the monks of St. Andrew, issued by Hugh Bishop of Lincoln (1185-

1200), their diocesan, mentions the churches of Northampton in the following order:—All Saints, St. Giles, St. Michael, Holy Sepulchre, St. Mary, St. Gregory, St. Peter (with the church of Kingsthorpe, and chapel of Upton), St. Edmund, St. Bartholomew, and the chapel of St. Thomas.

There is, of course, a certain amount of conjecture as to the origin and founding of this church, but the surmises here put forth are eminently reasonable, and based upon historic and documentary facts. Until therefore further evidence is forthcoming (and it is highly improbable that any will be found), it may safely be assumed, that the church of the Holy Sepulchre, Northampton, was founded by Earl Simon about the year 1100, but that the work was interrupted by civil war, and not completed until after 1108.

One of the most curious and absolutely baseless notions with regard to this church and its shape, was the surmise that the round church of Northampton, and the one of like dimensions at Cambridge, were built as synagogues for the Jews soon after the Norman conquest, and were continuously used by them for worship for two centuries! The Lansdowne MSS. of the British Museum, and the Lee MSS. of the Bodleian, prove that this opinion with regard to St. Sepulchre's, Northampton, was confidently maintained by some of the learned both in the seventeenth and eighteenth centuries. At the present time, it would surely be an idle waste of time to attempt to disprove this exploded fallacy.

The old Jewry of Northampton does not seem to have been even in this quarter of the town, but was situated, as we might expect from the names, between Gold Street and Silver Street. William Raynsford, of Northampton, baker, by will dated October 1st, 1630, left to his daughter "all that messuage or tenement wherein she now dwells, sometymes called the Synagogue of the Jews, with all and singular the houses, buildings, gardens, yarges, orchardes, and backsides thereunto belonging, lyeing and being in the town of Northampton, in a certain streete there called Silverstreete,"





CHAPTER III.

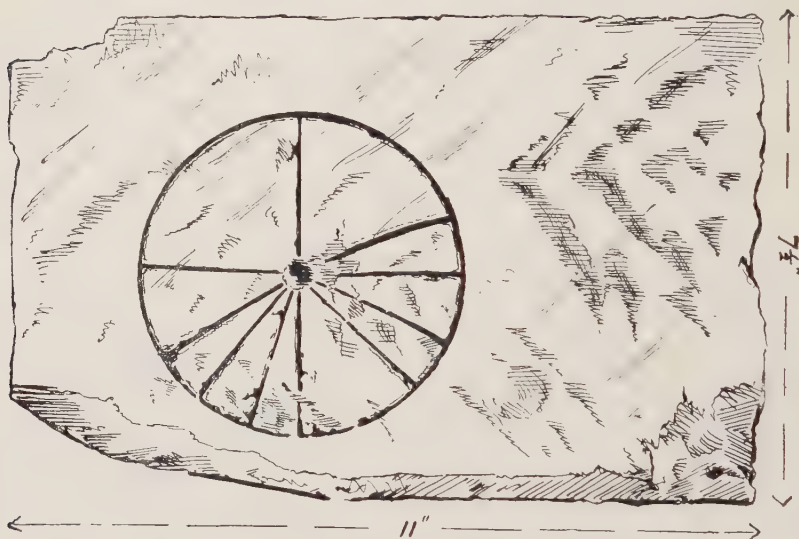
GROWTH AND DEVELOPMENT OF THE CHURCH.

WE ARE quite sure that the great majority of even intelligent visitors to the church of St. Sepulchre's, Northampton, whether parishioners, townsmen, or strangers, fail to notice by far the most interesting individual stone of the whole fabric, a stone that takes us back in ecclesiastical history some centuries earlier than the first Crusades, a stone, too, that is pregnant with early astronomical and mathematical science, and is of considerable ethnological value.

Inside the south porch, in its south-east angle, seven feet from the ground, there is a stone on which is incised a small circle or dial, only a little over five inches in diameter. This stone dial, which must have belonged to some far older fabric, has been built in here bottom upwards. Its proper and original position is shown by the plate on the next page. The divisions of the circle prove it to be a small pre-Norman or Anglo-Saxon sundial. The hole in the centre for the style or gnomon is $1\frac{1}{4}$ inches deep. The actual markings or rough working of this stone, irrespective of the circular incised pattern, shows that it was hewn prior to the Conquest, for it is plainly marked with the characteristic Anglo-Saxon chevron tooling in contradistinction to the diagonal Norman axeing.

The radiating lines also place its Anglo-Saxon origin beyond all cavil. It will be noticed from the illustration

that the face of this small rude dial is divided into eight divisions or periods of time. This is not the place for any treatise on the sub-division of time or on modes of reckoning its progress on early dials, but space must be found for a few very brief statements on this interesting subject. The Greek and Latin method of dividing day and night into twenty-four hours, though doubtless



introduced into Britain during the centuries that it was a Roman province, seems for the most part to have died out with the departure of our rulers.

The invading tribes that subsequently settled in England, knew little or nothing of the more civilised system, and whether Angles or Norsemen were accustomed to the octaval division of day-night, with its sub-division into sixteen, which still exists in Iceland and the Faroe Islands. Those who may desire to follow up this subject, are referred to the late Rev. D. H. Haigh's able paper in the *Yorkshire Archaeological Journal* (vol. v.), and to a subsequent paper by the Rev. J. T. Fowler in the same proceedings (vol. ix.) The subject is also treated of in the second edition of Gatty's *Sundials* (1890). These early sundials have of late years

been noticed on various old churches, chiefly in Yorkshire, and have usually changed their positions during rebuilding, though two or three most interesting inscribed examples remain over south porches.

The long and intimate association of the recording the passage of time, with our churches, was doubtless brought about through a desire to worship the God of order and method with due regularity. Pope Sabinianus (A.D. 604-606) ordered that dials should be placed on churches to distinguish the day hours, and some thirteen centuries later the association of churches and clocks still continues.

According to the octaval division of secular time by the Angles and Norsemen, the first day-tide was from 4.30 a.m. (the time of rising) to 7.30 a.m.; the second from 7.30 a.m. to 10.30 a.m.; the third from 10.30 a.m. to 1.30 p.m.; the fourth from 1.30 p.m. to 4.30 p.m. At 4.30 p.m. evening was supposed to begin, and night at 7.30 p.m. This dial is especially interesting in its divisions, and does not exactly tally with any other yet discovered. It is obviously an ecclesiastical dial, and not intended merely for wayfarers. The following were the usual canonical hours of the Anglo-Saxon church:—Prime, at 7; Terce, at 9; Sext, at 12; Nones, at 3; Vespers, at 4.30; and Compline, at 7.30.

Now, the following would be the hours marked on the St. Sepulchre's dial, when affixed to the south side of the church with the style or gnomon in position:—

4.30 a.m.—The beginning of the morning; the hour of rising.

7.0 a.m.—The hour of Prime or first service of the day; the shadow fell at this hour, and not at 7.30 the normal time for the first principal meal.

9.0 a.m.—The hour of Terce with its special psalms and prayers, and also the usual time for the chief mass.

10.30 a.m.—This corresponds with the third secular division, but was also the hour for the high mass of festivals and Sundays.

12.0, noon.—The hour for Sext or the mid-day service of psalms and prayers.

3.0 p.m.—No time line is marked from noon until this hour, when the priest would say Nones, or

the afternoon office. As this was a church dial, there was no necessity to mark the secular eight-tide of 1.30 p.m.

4.30 p.m.—This was the more usual hour for Vespers, or the evening daily office.

6.0 p.m.—This was the half-division of the evening tide, and, at some periods of the summer, Vespers was then said.

7.30 p.m.—The hour of Compline, when the last office was said before retiring to rest.

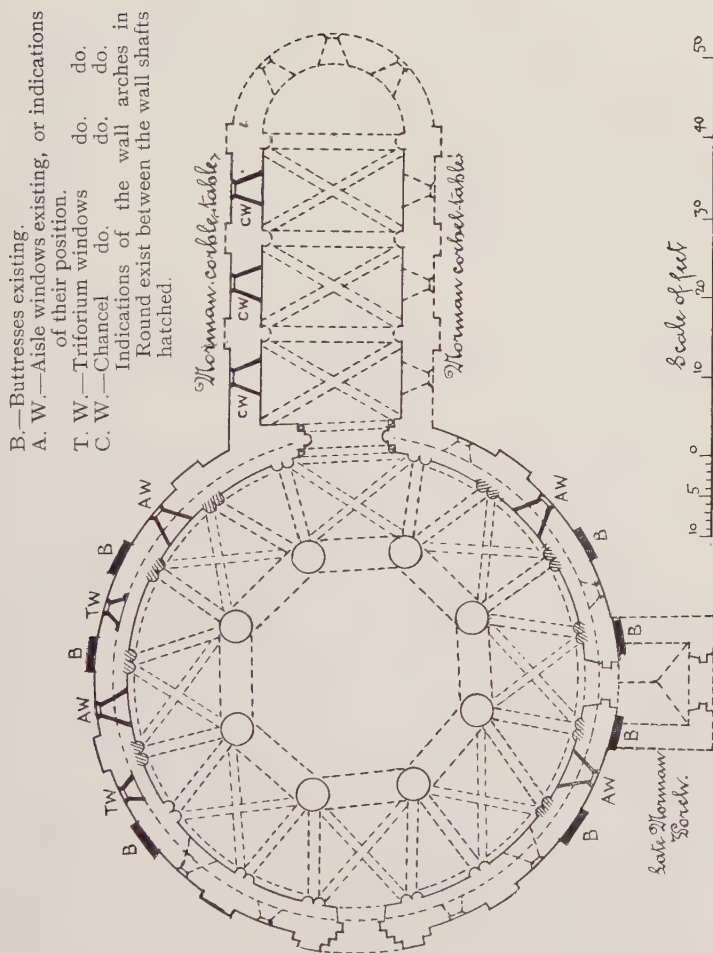
This early dial, probably of 9th century date, points to an Anglo-Saxon church of stone on this site, which most likely fell into ruins before the Domesday Survey, or the time of Simon de St. Liz, leaving this stone as a remarkable surviving memento of its existence, and of the strange vicissitudes of fleeting time.

It is known that the Danes in 1010 burnt the greater part of Northampton, and the town was again laid waste in 1064 during the disputes between Harold and Tosti. We can scarcely imagine that Simon de St. Liz would have selected such an uneven site as this, close to one of the town gates and main thoroughfares, for his new church, unless it had been previously hallowed by an earlier Christian shrine. Another stone in the south porch is clearly marked with the Anglo-Saxon tooling, and this is the case with at least a dozen other stones in different parts of the fabric.

This will be the best place in which to note the existence on this porch of another small mural sundial. To the east side of the entrance into the porch, 6ft. 8in. from the ground, may be noticed the much worn indications of an incised dial, 5½in. in diameter. Most of the dots on the circumference which terminated the radiating lines still remain, and show that it was divided for twenty-four hours. We take it that this stone is in its original position, where it would be placed about 1400 when the porch was rebuilt.

The original church of the Holy Sepulchre, Northampton, consisted of the Round or circular part, with an aisleless chancel extending some distance to the east, which probably terminated in an apse.

The Round is characterised by the severe simplicity and massiveness of the earlier Norman style. The



PLAN II.—PROBABLE FORM OF THE ORIGINAL CHURCH OF THE HOLY SEPULCHRE, NORTHAMPTON.

exact measurements and proportions can be best ascertained from Mr. Garratt's most careful ground plan. Suffice it here to state that the diameter of the Round is, on the average, 58ft. 10in. The wall in thickness is 4ft. 4in. above the plinth, and the buttresses project eight inches.

It is interesting to note that the proportions of the Northampton round church approximate more closely to its prototype at Jerusalem than any other of the English imitations. The original church of the Holy Sepulchre is 67 feet in diameter, Northampton 58 feet 10 inches, the Temple church (London), 58 feet, Cambridge 41ft., and Little Maplestead 26 feet.

It will be noticed from the plan that the Northampton round is somewhat irregular in design. This fact is no doubt partially accounted for by the falling away, to the west, of the ground selected for the site.

The Round was lighted by two tiers of twelve small round-headed windows in the main circular wall. The lower tier opened direct into the Round, whilst the upper tier gave light to the triforium above the groining of the circular aisle. In all probability there would be also eight small lights (as at Cambridge) in the smaller circumference of the original Norman clerestory, which disappeared *circa* 1400.

The Round has suffered so many changes at the hands of subsequent generations, that actually only one of the lower Norman lights or windows remains in use, and only two of the triforium windows. The general proportions however, and some of the remains of several other windows, blocked up or partially removed during successive structural alterations, can be readily detected.

The perfect window of the lower tier* is on the south side, to the west of the present porch. The opening is 4ft. in the centre of light, with a width of 1ft. 3in. It is widely splayed inwards, as is invariably the case with Norman lights, the inner opening being 6ft. 8in. high, and 3ft 8in. wide. The zig-zag of the edge of the plaster work in the splay should be noticed; it is probably an original feature.

* For sketch of this window, see the illustration of the outer sepulchral recess in the subsequent chapter on the Monuments in the Churchyard.

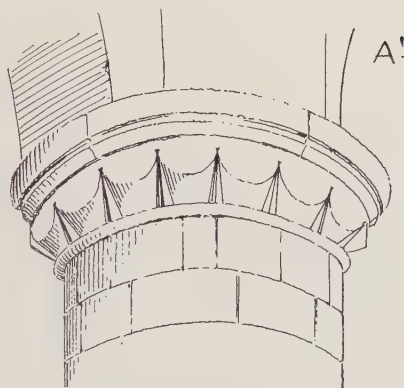
The window springs on the outside from a simple string course, 9ft. 3in. from the new asphalt paving. This string course is in some parts on the north side a foot higher from the surface, owing to the falling away of the ground at the north west. The window is surmounted by a simple semi-circular hood-mould; this is also the case with a blocked-up one of the same tier on the north side, but the upper windows are severely plain, and just simply pierce the masonry. The upper windows spring from a second string-course 10ft. 4in. above the lower string; they are of much wider proportions than the lower lights; the two extant triforium windows on the north measure 3ft. 9in. high by 1ft. 9½in. in breadth. A third string-course 5ft. 1½in. above the second, is just above these upper windows, and immediately above it is the parapet.

At regular intervals between the lights, the Round was supported by ten (or twelve if there was no south porch) wide but very shallow buttresses, after the usual Norman fashion, several of which still remain in a more or less perfect condition. Three on the north side, and two on the south are much as they were turned out by the Norman builders. These buttresses are from 4ft. to 4ft. 6in. in width, and project only 8in. The two lower strings are carried round these buttresses, but the buttresses die away in the wall just below the third string. These shallow buttresses amply sufficed to support the massive structure in its original condition, but as later and wider windows were pierced in all directions, far projecting buttresses of varying pattern became necessary.

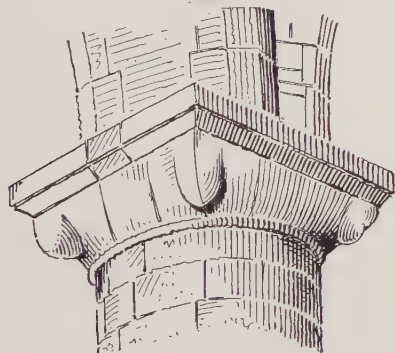
The first plan of the Round undoubtedly included a west doorway of some magnitude, having in all probability a shallow porch, but all traces of it have long ago been removed by the insertion of the early Perpendicular tower. There was certainly no doorway on the north side, and though it was supposed at the restoration, that there were traces of an original south doorway, we are inclined to think that that doorway, as well as the porch, was later in the Norman period.

The interior of the Round is supported by eight massive circular Norman pillars. They average 3 feet 9 inches in diameter, but differ not a little one from another, on

close examination, both in bases and capitals. The round arches which sprang from these capitals, disappeared during the extensive alterations when the west tower was added. It has been confidently asserted that the height of the pillars was at this time altered, the capitals being re-imposed;



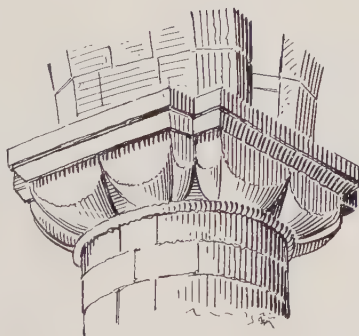
CAP TO PILLAR ON S.W. OF ROUND.



CAP ON E. SIDE OF ROUND.

A²: but this is a statement altogether unsupported, and disproved after a careful survey. The circular aisle between the pillars and the outer walls, was undoubtedly groined. Most of the traces of the groining ribs, of irregular dimen-

sions, were removed during the alterations at the end of the fourteenth century, when the new clerestory was made, and other remains would be swept away to make room for the vile gallery fitting of a much later date. A sufficiency, however,



CAP ON N.E. SIDE OF ROUND.

is left to prove the fact of the groining, and the general directions of the sustaining ribs, whilst one perfect attached Norman shaft or pilaster, with capital, still remains against the wall of the Round to the north of the west entrance. The original wall shafts were double, to sustain the ribs; a sectional stone of the double shafting is preserved amongst the Norman fragments, as well as a double capital.

During Sir Gilbert Scott's restoration, a very considerable number of fragments of these shafts, capitals, and ribs came to light, a few of which still remain in the church and churchyard.

The photographic plate of a section of the interior of the Cambridge round, looking east, gives a good idea of the original style of the Northampton round, with its Norman triforium and clerestory.

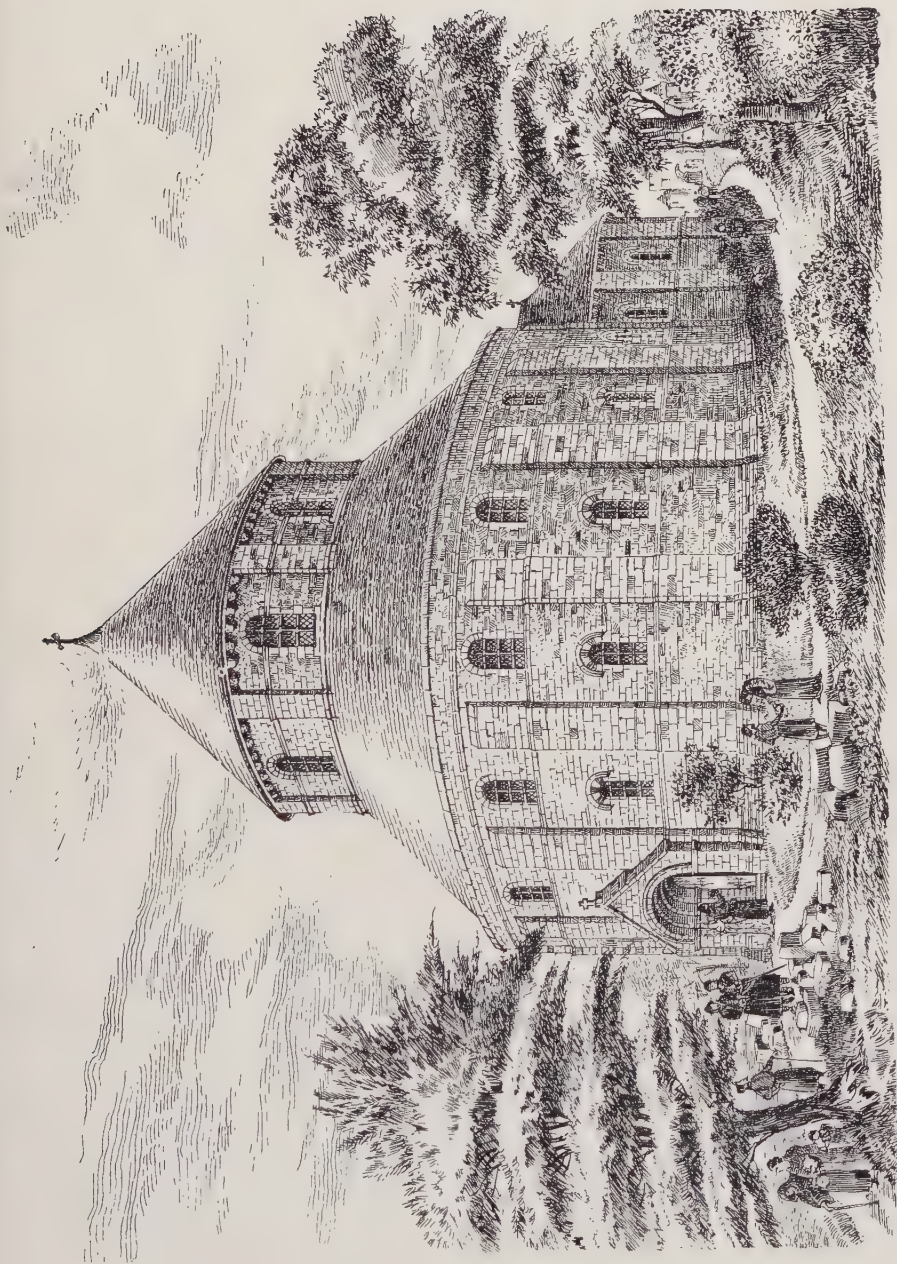
The original plan also included an aisleless chancel of some size opening out of the Round on the east, but placed somewhat irregularly slightly to the north.

Part of the original jambs of the Norman archway into the chancel can be seen or felt at the end of a small aperture left in the wall on the south side of the present archway, on the removal of a wooden shutter with which the opening is usually closed.

A considerable portion of the south and north walls of this chancel, about 36 feet in length (without the apse), and 18ft. 6in. in width, still remain, though now intercepted in the arcades. A good idea of the small Norman windows, widely splayed inwards, which originally pierced these walls, can be gained from the remains of a blocked-up window of that date in the north wall, nearest to the Round, which was uncovered during the recent restoration, and has been left exposed. There seem to have been three of these windows on each side. It is of much interest to us that a considerable portion of the early Norman corbel-tables on these once outside walls, which were under the eaves of the first Norman roof, still remain below the spring of the roof of the present side aisles. Some of the carving on these corbels is of the usual quaint and grotesque character, as is shown in the drawings which form the head and tail pieces to the chapters.



ST. SEPULCHRE'S, CAMBRIDGE, LOOKING EAST,



CONJECTURAL SKETCH OF EXTERIOR OF ORIGINAL CHURCH AT NORTHAMPTON.

Although its exact position could not be definitely traced, there were sufficient remains found during the restoration to prove that the Norman chancel was not square-ended, but terminated in a projecting apse, just about the present chancel steps, as shown on plan II.

The corbel-table on the north side, which is 21 feet from the ground, is in its original position ; that on the south side was raised about a foot, and the position of the heads changed during the Gilbert Scott restoration.

Against the west wall of the Round, on the top of the engaged shaft that supported the aisle roof, there is an interesting piece of rude Norman sculpture. This semi-



circular stone has undoubtedly been the tympanum or head of a small Norman doorway. Such a doorway would have been of too small proportions for an entrance into the Round, and was, in all probability, the priests' doorway in the outer wall of the chancel. The sculpture (as is shown in the accompanying illustration) represents a nude human figure, with strangely distorted legs, on whose right is a reptile-headed demon laying hold of the arm, whilst on the left is another imaginary being of blander aspect, holding a mace-like object in the left

hand. The supposition that this carving is intended to represent the struggles of a good and evil spirit for a human soul may possibly be correct.

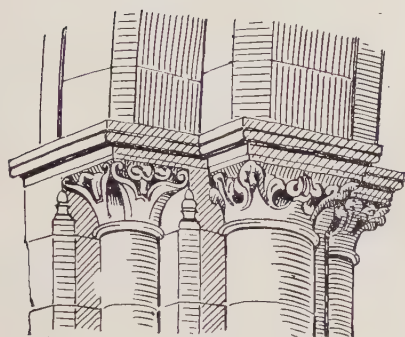
A careful inspection of the points of connection between the south and north walls of the original chancel, and the Round, show that the conjunction was accomplished after a rude fashion; the chancel being simply built up against the Round, without any bonding courses. This would seem to denote that the original Norman builders proceeded in the first instance with the Round as a whole—possibly intending merely to have a projecting apse on the east—and that the long chancel was a subsequent work, though at a very short interval. A probable reason for this change of plan, or delay in completing the Norman work has already been given in the previous chapter.

The Gilbert Scott restoration brought to light the fact that there were the foundations of a south porch to the Round of Norman date, slightly exceeding in dimensions the present porch. This, too, could scarcely have been intended in the original design of the Round, because of the shallow buttresses that evidently were continued to the ground level on each side of the south doorway.

An interior feature of the Round which should not escape notice, is the stone bench or seat that originally ran all round its circumference. There is a similar seat, in perfect preservation, in the Round of the Temple church, London. Most unfortunately, the stone bench at Northampton, has quite disappeared, save a very small portion to the north of the entrance to the chancel. It was fairly complete until the last restoration, and is well remembered by some of the older inhabitants. This stone seat was 1ft. 8in. from the floor line.

Towards the beginning of the Early English period, between the years 1175 and 1200, the church was enlarged by the addition of a north aisle to the chancel. For this purpose, the north wall of the Norman chancel (the present nave) was pierced, and two pointed arches, destructive of the Norman windows, were inserted.

The central pier, with its capital and base, is of well defined Early English character, but the capitals of the two responds more nearly resemble the transition

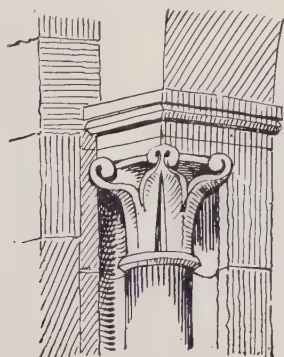


WEST RESPOND CAP N. ARCADE OF NAVE.

ampton, which was the scene of his ever memorable trial in October, 1164; that some of the most stirring incidents in the drama of his life took place on sites closely adjacent to the church of the Holy Sepulchre, such as his secret flight



EAST RESPOND CAP, NORTH ARCADE OF NAVE.



CAP TO SHAFT, NORTH DOOR OF ROUND.

Norman style. Mr. A⁵ Edmund Sharpe notices the great similarity of this pier to the westernmost piers of the choir of Lichfield cathedral church.

With regard to this first enlargement of the church, it is of peculiar interest to recollect that Thomas à Becket was intimately connected with North-

from the north gate of the A¹ town just before cock-crow on Oct. 14th; and that after his martyrdom in 1170, and his canonisation as St. Thomas of Canterbury in 1173, the second Simon de St. Liz, Earl of Northampton, became devoted to his memory, and testified to the truth of two of the miracles in connection with the saint which had happened to his own servants. Is it not then a thoroughly reasonable conjecture to suppose that this north

aisle was added or begun to be built, by Simon II. (who died in 1184) in order to provide a fit altar for the commemoration of the martyred Archbishop? That the new aisle or chapel was dedicated to St. Thomas of Canterbury, and St. John Baptist, we learn from several old St. Sepulchre's wills.

At the same period, a pointed doorway enriched with single engaged shafts, was inserted on the north side of the Round, exactly opposite the south entrance. The insertion of this doorway necessitated the removal of one of the lower tier of Norman lights, and such an interference with the next one on the west, that an Early English lancet light was in this place substituted. The splay of this lancet window is curiously arranged in an oblique direction to the east, so as to give a better light for any one using the new doorway from the interior.



CORBEL IN EAST WALL
(S. SIDE) OF NORTH AISLE
OF CHOIR
(FOR ST. JOHN BAPTIST).

When considering this period of architecture, the east window of the north chancel chapel should also be noticed. It consists of three plain pointed lights without any tracery, under a hood-mould. It was removed during the last alterations and extensions from the east end of the north aisle into its present position. This window is of later date than the other Early English work (circa 1250).

On each side of it is a beautifully carved bracket; both are unfortunately mutilated, but seem to be about co-eval with the window. They occupied a like position in the east wall of the north aisle, and are obviously intended to carry saints or figures of considerable size. The old wills subsequently quoted, show that the saints were St. John Baptist and St. Thomas of Canterbury.

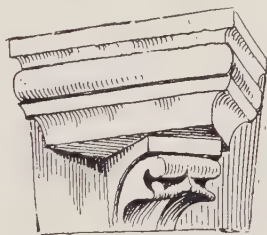
Both of the brackets are richly foliated; the one to the right, which is the largest, having a king's head of the Henry III. type; whilst the one on the left (which probably sustained the figure of St. Thomas), has a bearded bishop's head, with an early form of low mitre.

In the south west angle of the soldiers' aisle, a stone corbel has been built in, which is of Early English date.

It is of unusual form, and therefore worth illustrating, the crowning mouldings being worked



CORBEL IN EAST WALL (N. SIDE) OF
NORTH AISLE OF CHOIR
(FOR ST. THOMAS OF CANTERBURY).

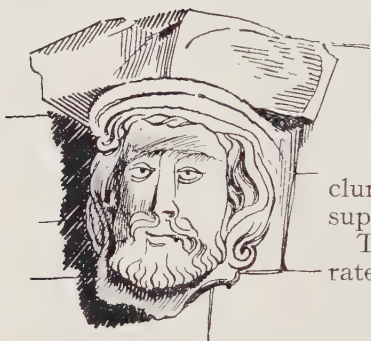


CORBEL IN SOUTH WALL OF N.
NORTH AISLE AT WEST END.

diagonally on to the corbel. Its original position would doubtless be in some angle of the building where it gave support to an image or statue.

Somewhere about 1275, when the Early English was giving way to the Geometrical or first form of Decorated work, the church was again enlarged, by the addition of a second north aisle, separated from its fellow by an arcade of three arches. This aisle was, as we shall subsequently see, pulled down in the seventeenth century, but, most fortunately the arcade, with its arches, pillars, and responds was not removed, but simply built up and covered over. In the last restoration this arcade was opened out, and the aisle re-erected upon what were supposed to be its original foundations.

It is probable that the reason for this second aisle on the north side was the nearness of occupied secular buildings on the south side. But, if this was the case,



CORBEL IN EAST WALL OF SOUTH
CHAPEL OF CHOIR.

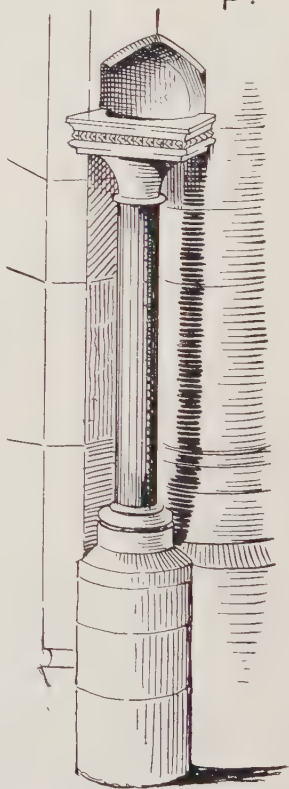
bracket, with a well-posed crowned head, now built into the east wall of the new south chancel chapel.

The piscina niche in the north chapel dates towards the close of the thirteenth century, whilst the severely simple one in the south wall of the south aisle is certainly a century later.

A curious, if not unique feature of the arcade of the second north aisle, is the structural arrangement in the eastern respond of a piscina, without any niche, the drain of which runs down a detached shaft of marble. Some have supposed that this was a holy water stoop, but its position at the east end of the aisle renders this highly improbable. The shaft and basin are new, but are reproductions of the old ones, fragments of which were found during the restoration of the aisle.

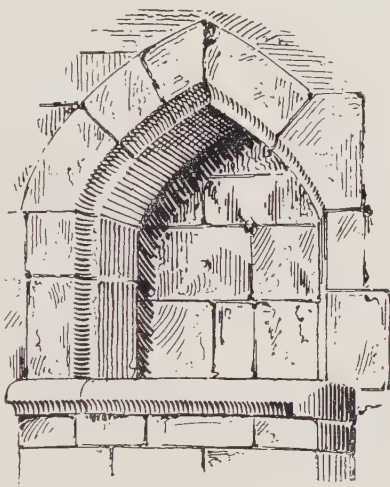
the difficulty was got over in the fourteenth century, when an aisle was thrown out on the south side, the Norman chancel wall being pierced by a somewhat clumsy arcade of three arches, supported by squared pillars. To this period (the Decorated) undoubtedly belongs a

p?



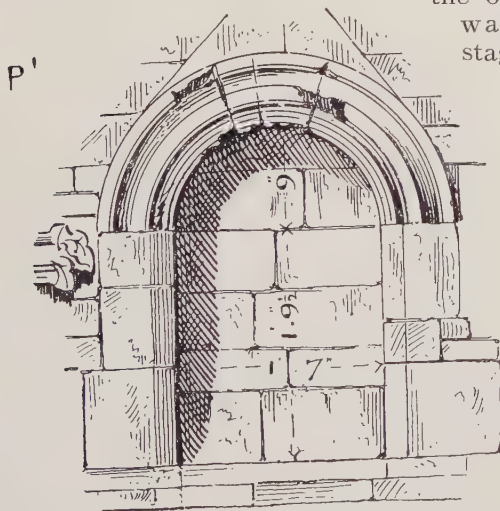
PISCINA ATTACHED TO EAST PIER
OF N. NORTH ARCADE

We now come to the period of those extensive alterations and additions to the church of the Holy Sepulchre, which though good and effective of their kind, completely dwarfed the original design of the Round, and obliterated its proportions. The Perpendicular period of architecture is usually said to begin about 1375, and between that date and 1400, some munificent personage, whose name has been altogether lost, found considerable funds for the display of the architecture of the new style. A great west tower, surmounted by a spire (see frontispiece), was erected at the west of the Round. This demolished



PISCINA IN SOUTH AISLE.

the old Norman doorway, the lowest stage of the tower forming a lofty porch to the church.



PISCINA IN EAST WALL OF NORTH CHOIR CHAPEL.

The upper portion of the Round, which was, probably, now considerably out of repair, was taken down and rebuilt after its present form. The groined roofs of the circular aisle were removed;

pointed arches were substituted for the massive semi-circular ones, which had previously united together the eight great columns; the triforium disappeared; and a loftier and lighter octagonal clerestory was added, lighted by four square-headed windows. At the same time, three three-light pointed windows of considerable size, were inserted in the lower part of the Round, two on the south side, and one on the north.

The arched entrances into the north and south aisles from the Round, were either constructed for the first time, or else altered to correspond with the new style. The archway into the north aisle in bases, jambs, and capitals exactly resembles the like work of the archway into the tower. The archway into the central aisle or nave, is also of that period; and we believe that the south wall of the south aisle was then re-constructed; that a new five-light window was placed in the east end of the chancel; and that the nave was re-roofed, a small three-light west window being added above the archway into the Round.

The tower and spire are of singularly fine proportions, and are excellent examples of the transition between the Decorated and Perpendicular periods of architecture. The general features are of the beginning of the latter period, but some of the mouldings would usually be termed Decorated. The safest date to assign to the extensive works then accomplished, seems to be about the year 1400.

The tower is encircled by six string courses, which run round the diagonal buttresses marking the beginning of each set-off of the buttresses. The diagonal buttresses at the west are an important feature of the tower. Owing to the falling away of the ground they are of unusual proportions, extending 10 feet from the tower, and being 4 feet 2 inches in width. At the south east angle is a newel staircase, constructed in a three-faced abutment on the tower. This projecting turret is only carried to the level of the base of the great bell-chamber windows. Access to the top of the tower is gained by a ladder.

The tower has an embattled parapet, and had originally, pinnacles at the four angles. Four gurgoyles project from below the parapet, two on the south, and

two on the north. The octagonal spire, which rises to an elevation of 116 feet, has three tiers of pointed windows, four in each tier.

The roof of the nave (or old Norman chancel) is supported by six coarsely carved, but most interesting wooden corbels. The corbels, representing six musicians with their respective instruments, undoubtedly pertained to the fifteenth century roof.

The ornamentation of churches with representations both in stone and wood, of half-length figures of men or angels, playing on a diversity of musical instruments, was a comparatively common feature of English architecture in the fourteenth and fifteenth centuries. The fine tower of Raunds, Northamptonshire, has a beautiful series of musical corbels above the belfry windows. The fullest series that we know, consists of eighteen figures playing on musical instruments, on the labels of the arches in the nave of Beverley minster.

(i.) The figure at the east end of the north side is holding with the fingers of the right hand the base of an early form of violin or rebec, whilst the left hand grasps the bow, which is nearly parallel with the instrument. The arrangement is unusual, as "bowing" is almost always done with the right hand.



(i.)



(ii.)

(ii.) The centre corbel on the north side represents a figure playing on a bag-pipe or cornamusa of a simple pattern, with no drone-pipes. In the fifteenth century,

this instrument was called the chevrette or chevric, from the bag being composed of goat skin.

(iii.) The westernmost figure on the same side is carrying a small portative or processional organ, of eight



(iii.)

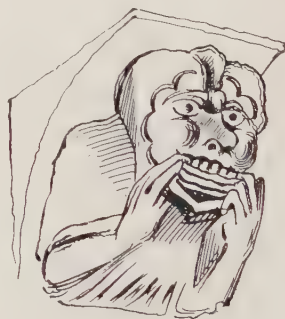


(iv.)

pipes. The right hand is pressing the keys or small levers. The left hand, which is not shown, would be doubtless blowing the bellows at the back.



(v)



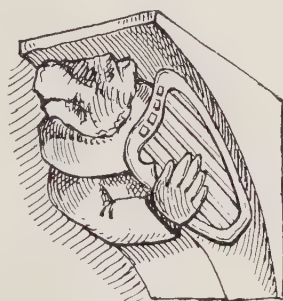
(vi.)

(iv.) The fourth figure, at the east end of the south side, is turning the handle of an organistrum with the left hand, and pressing down the keys of the instrument with the right hand.

(v.) The central figure on the south side, is beating two small kettle-drums, with a large drumstick held in the right hand.

(vi.) The grotesque figure at the west end on this side, with protuding cheeks, is represented as blowing into a set of panpipes, which are held to the mouth with both hands. It has also been suggested, that what seem to us to be the row of pipes, are the player's upper teeth! If this is so, the instrument must be some kind of wide whistle or mouth organ.

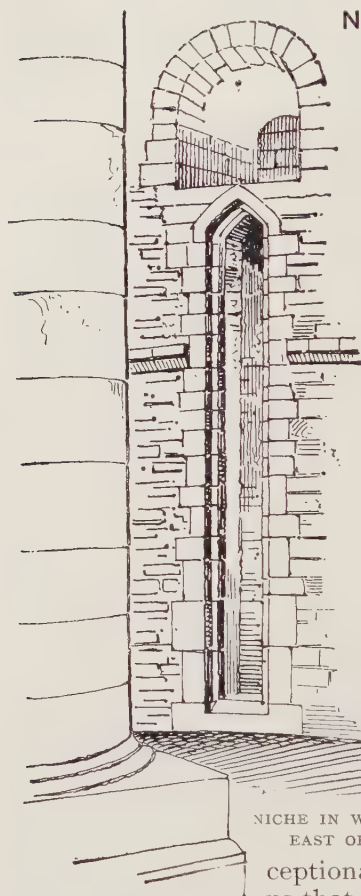
These musical corbels, are illustrated (but after a very poor fashion) in Bridges' "Northamptonshire."



(vii.)

There is also a seventh musical corbel, which has hitherto escaped attention, owing, we suppose, to its damaged condition and darkened position. It is on the south side of the nave, above the arch into the chancel, and is considerably worm-eaten. It has originally represented a half-length figure, playing with the right on the strings of a single harp. Its present condition can best be judged from a drawing kindly made by Mr. T. Shepard.

A singular feature of the interior of the Round which often excites comment, is a lofty recessed niche, cut into the wall in the south east. The height of this recess is nearly 11 feet, and the width exactly a foot. It is cut 2 feet 3 in. deep into the wall at the base, and some 9 inches less at the top. The upper part of this niche is carried on through one of the original Norman lights, thus showing that it was no part of the plan of the Norman builders. The pointed top and its slender proportions, have made hasty observers assume that it is of early English date, but the proportions at the apex disprove this, and there can be no doubt that the niche for whatever purpose it was intended, was made about the time of the erection of the tower and spire. It seems to have been intended to be fitted with a door or shutter, for there is a groove about three inches in width and an inch in depth cut round the opening.



NICHE IN WALL SOUTH
EAST OF ROUND.

N Romantic writers have foolishly surmised, that this receptacle was intended for the safe keeping of the lances of the Knights Templars, when they came to worship at this shrine! The fact is, that this niche was never constructed till about a century after the dissolution of their order. The most likely solution of the difficulty as to its object is, that it was a locker for the staff or staves of processional crosses. Processional cross lockers of approximate dimensions, have been found in several churches, principally in the eastern counties. There is one in the north wall of

the north aisle of the church of Earls' Barton. This Northampton example, however, is of ex-

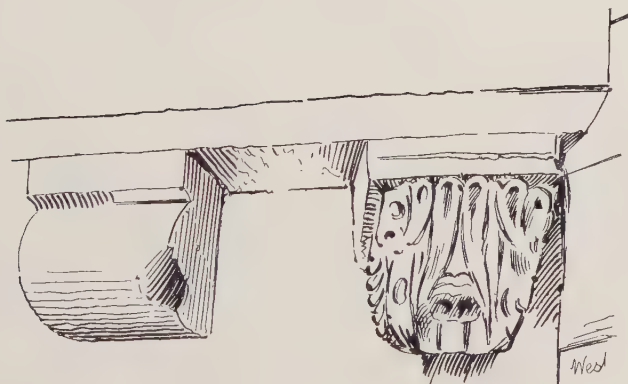
ceptional height, and it occurs to us that it may have been intended

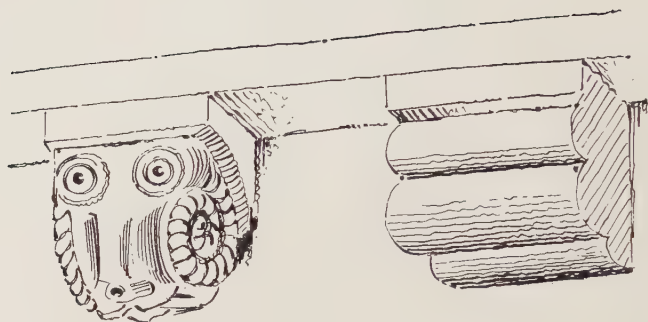
for the safe keeping of St. Martin's banner, when not in use. Reference is made to this banner in the subsequent chapter on "Mediæval Wills."

The only old glass in the church, cunningly pieced together in the centre light of the three-light west window of the present nave, came from the now destroyed hospital of St. Thomas, without the walls on the south side of the town. The buildings of this ancient and interesting foundation (since destroyed), passed into secular hands during the time of the restoration of St.

Sepulchre's. Mr. Irvine, the clerk of the works, rescued several fragments of old glass from the chapel, when it was first being used by a carriage maker, and obtained leave to preserve them in this window. The glass in the main is yellow and white, of fourteenth century date. The black letter inscription : "*Ave Maria plena*," can be plainly read.

NOTE.—The letters attached to the sketches refer to the letters on Plan IV. shewing their position in the building.





CHAPTER IV.

DESTRUCTION AND DECAY.

UP TO the time of the Reformation, St. Sepulchre's seems to have gradually grown in size and beauty, in accordance with the requirements of an increasing population, and the possibly too exuberant development of ritual. There was nothing whatever, in the original spirit or intention of our Reformation, to interfere with the dignity of the offices of the Church of England, or the due worshipping of God in the beauty of holiness. The first English Book of Common Prayer, of 1549, was but a translation of the ancient offices of the Church, simplifying their occasional obscurity of use, and cleansing them from comparatively modern accretions. Those who had the chief part in its translation, felt most strongly that it was substantially identical with the old; whilst Cranmer offered to prove that "the Order of the Church of England, set out by authority of Edward the Sixth, was the same that had been used in the Church for fifteen hundred years past."

Unfortunately, for the peace and truest interests of the Church of England, many of those who were at that time in high authority were disposed, chiefly from political motives, to listen to the principles of foreign reformers, whose doctrines and line of action were absolutely different to those of the English Reformation. Our Reformation was strictly Catholic in its origin and in

its early progress. It proceeded from the Church, was carried out by its Bishops, and distinctly repudiated foreign interference. Calvin, however, was able to persuade Protector Somerset and, through him, the boy king, that it was necessary to carry the Reformation further in the direction of Genevan Presbyterianism. Somerset placed Peter Martyr and Martin Bucer (who were absolutely ignorant of the English language) in the chief chairs at Oxford and Cambridge, and did his best to engraft a spurious puritanism on the rising generation of English churchmen. One of the results was the revised Prayer Book of 1552.

Before, however, the second Prayer Book of Edward VI. had got into general use, the young king died. Queen Mary re-established the services of the Church of England as they were at the end of the reign of Henry VIII., when a considerable reforming influence had been introduced. Queen Elizabeth came to the throne in November, 1558, and in April 1559 a third Prayer Book was issued, chiefly based on that of 1552. Out of 9,400 clergy, only 189 refused to use it, and the Pope was prepared to sanction it if his authority was recognised by the Queen.

The 1552 Prayer Book, which was practically never used, directed that Divine Service should be celebrated "in such place as the people may best hear." The 1559 Prayer Book reverted to the "accustomed place" or chancel. The ornaments of the church and ministers which had been reduced to a minimum by the 1552 Book, were in 1559 again directed to be used, as they had been in 1549.

For the first ten years of Elizabeth's reign matters went smoothly, the "papists" making general use of the churches. One of the main reasons that they were provoked into becoming "recusants," or refusers to attend church, was that about 1568-9, the puritan party began to gain the ascendancy at court. In many places the puritans succeeded in bringing about a scandalous change both in doctrine and ritual, absolutely contrary to the authorised devotional system of the Church, and in complete defiance of the 1559 Book of Common Prayer. This gross laxity was winked at in various dioceses, and in some it was even encouraged. In no

part of England was it worse than in Peterborough diocese, where the Bishop, in conjunction with the civil authorities, deliberately sanctioned and approved services and teachings at open variance with those of the Church of England. Further reference is made to the then puritan use at All Saints', and at all the Northampton churches, in our subsequent account of Dr. Sibthorpe in the chapter on the Vicars.

The chancels were deliberately disused and rendered desolate; the holy table was brought down into the nave among the people; preaching was held up as the one end and aim of divine service. The result of all this upon the fabrics of the Northampton churches can readily be imagined, particularly at St. Sepulchre's. The reaction became so strong that the Holy Sacrifice was offered but three, or at most four times a year, with the communicants seated round "God's Board," which was brought for the purpose into the Round. Then began the clumsy fitting up of every available part of the Round with seats and pews, or boxes, to command a view of the preacher in a lofty pulpit. All east of the Round fell into almost total disuse, save for parochial purposes of a quasi-civil nature. The prolonged choir* first fell into decay, and was eventually lopped off; while a few years later, the second, or further north aisle was also removed.

The churchwarden's accounts for 1634 prove that considerable repairs and alterations were at that time being done to the fabric of St. Sepulchre's. The following entries relative to timber, etc., tell their own tale of new roofing on a considerable scale, whilst a vestry resolution proves that it was chiefly work on the north aisle :

			£	s.	d.
Item	Bought of John Ogle, 3 peeces of woode	..	3	5	0
Item	of John Cox, 8 peeces, at .. ..	..	7	0	0
Item	One peece for pins .. ..	..	0	3	4
Item	One other peece for pins .. ..	..	0	0	6
Item	One peece for sparres .. ..	..	0	16	0
Item	One thowsand of slatts .. ..	..	0	16	0
Item	For 2 hundred more .. ..	..	0	3	4
Item	For nayles for the schaffoldinge ..	..	0	0	4
Item	To Harman for i. load of mortar ..	..	0	1	0

* In extending the church in 1861, a tile pavement was discovered outside the then east window, showing that the church had formerly extended further eastwards.

		£	s.	d.
Item	4 strike of haire, 4d. a str.	0	1	4
Item	One hundred and a halfe of bords, at 8s. 6d. the hundred	0	12	9
Item	For one hundred more	0	10	4
Item	To Richard Smyth, for schafflinge corde . .	0	1	10
Item	For carrieing the leade to the church, and spent on the plomers	0	2	0
Item	To John Symmons, for casting the leade . .	7	0	0
Item	For 13tene ridge tiles, at 3d. a peece . .	0	3	3
Item	To Tho. Walker, for lath and nayles . .	1	3	10
Item	Paid to John Coleman and Thomas Sparkes, covering the church	3	0	0

A certain amount of mason's work had to be accomplished at the same time, to which these entries bear witness :—

		£	s.	d.
Item	To Anthony Newton, for 3 quarters of lyme . .	0	12	0
Item	To him for 20tie str. more	0	10	0
Item	6 qter. 2 strike more	1	5	0
Item	To Willm. Dawes, for eighte score and 2 foote of stone at 4d. a foote	2	13	4

Other items tell of the repairs that were then done to the windows :—

		£	s.	d.
Item	To William Price, for threescore and flower foote of glasse at 5d. the foote	1	6	8
Item	To John Banes, for mendinge of one windowe . .	0	6	8

The labour bill for all this work has some interest, it amounted in all to 234 days. Eight pence a day was the wage for the ordinary labourer, though occasionally only sixpence was paid, which was probably to a youth. Others received tenpence a day, and a few one shilling, whilst William Cole and Clement Flecknol were paid at the rate of fourteen pence for their day's work. The two last were probably masons, and the others more or less skilled workmen.

The timber (doubtless oak), as was usual in those days, would be brought whole to the place where it was required, rough hewn or otherwise, and prepared on the spot. This accounts for the three following entries among the churchwardens' receipts for that year :

		£	s.	d.
Item	Receaved for chipps of three sticks wch was boughte of John Ogle	0	7	5
Item	For the chippes in the church	0	6	0
Item	For 31 hundred of woode at xijd. the hundred . .	1	11	0

At last the work was accomplished, and John Pye, the sexton, received 3s. 8d. for "making cleane of the church and cleavinge up of the woode."

Notwithstanding the numerous items in this year's accounts, only a few of which have been quoted, the total church expenditure for the year ending Easter 1635, including all usual expenses, as well as the fabric repairs, only amounted to £57 19s. 3d. It is painfully obvious that the work was done on as niggardly a scale as possible, and no notion of beauty or adornment entered into the scheme. The sole idea seems to have been to make the place water-tight at the least possible expense, and thus avoid prosecution. This would be the time when the further or second north aisle was pulled down, and the expense incurred would be necessitated in re-roofing a considerable part of the older north aisle which was left standing, and in building up the outer north wall and repairing and re-inserting the windows.

There were further repairs in the year 1635, chiefly with regard to the roof of the south aisle, as is shown by such entries as these:—

		£	s.	d.
Item	For 3 hundred, twentie, and fower foote of borde at 11s. the hundred	1	15	9
Item	For one Theale, 8 foote and a halfe	0	1	5
Item	For lineings for the sparres and halfe-sparres	0	8	6
Item	For 2 hundred more of bords	1	2	0
Item	Paide to Robert Banes the 14 th of September for hillinge halfe the south ile ..	1	0	6
Item	To Robte Banes the 20 th Sept., for filetinge aboute the leades and pointinge the chancel end	0	4	0
Item	The last of October, to twoe men for helpinge up with the lead	0	0	6
Item	Paid the last of February to John Ells, for bread and beare that workmen had to the church	0	2	0
Item	To William Upton and Robert Coxo, for tendinge of the plummer	0	2	8
Item	To Mr. Cricke, for sixe loades carriage of leade from the church to the plommers ..	0	3	0
Item	To Richard Bland, for castinge of the old lead, and for sawder and for new leade ..	13	13	4

With regard to two terms used in the above extracts, which are now obsolete, it may be mentioned that to *hile* or to *hill* was to cover or roof in, *hillier* being at one time the usual name for a slater or a tiler; and *theale* was a south midland dialect term for a joist.

The repairs of 1635 were probably those when the south aisle and chancel were much debased, though the stripping of the windows of the south aisle of all stone tracery, to simplify and cheapen repairs, was not done until a somewhat later date.

In 1637 four load of stone were carried to the church, for some further repairs, at a cost of 12s.

The 1639 accounts include ten guineas to John Symons "for mendinge ye leades," and 16s. shillings to John Banes the glazier.

The improvements effected in this church about this date through the action of Archbishop Laud's commission, are mentioned in the subsequent chapter on the vicars.

In connection with the events of this century, we must not omit to notice the interesting fact that the lower part of the tower and its flanking buttresses, on the west side, are plainly pitted with bullet marks in various places. Some of these have been filled in with cement, but others are sufficiently obvious, particularly at a height of five or six feet. The old west doors, removed at the last restoration, were similarly marked, and in some places had bullets imbedded in the wood. Two conjectures only can be offered as to the time, when the sacred edifice was thus assaulted by firearms. Early in September, 1642, there was a skirmish at Northampton, when the Cavaliers assaulted the town, but were repulsed, after two hours' fighting, by the Parliamentary troops who manned the fortifications.

But perhaps a more likely supposition, is that these bullet marks were made in 1649, when the Levellers (a body of mutineers from the Parliamentary army) held Northampton for a short period, whence they were forcibly ejected.

On June 8th, 1660, the large sum of £60 was raised by assessment, for the repair of the church, and £40 in the following year. Unfortunately there are no particulars extant at this period, but these unusually heavy sums were, doubtless, to a great extent required for re-fittings and other decent church requisites and internal repairs rendered necessary by the puritan interregnum.

The churchwardens' accounts for 1668 (the first year after the Restoration when St. Sepulchre's had a legally

instituted vicar) are given with some detail, and show there was again much roof repair in that year. The sum of £7 19s. 10d. was expended for "lead, sodder, and workmanship"; four shillings was spent on "6 hundred of 8d. nailes"; and another four shillings was paid to "William Webster for two thailes and for laying them downe."

An episcopal visitation of St. Sepulchre's in 1680, found the church in so poor a plight, particularly with regard to the pavement, that the unusual procedure was adopted of issuing an order from the Chancellors' Court for its immediate repair. The original document, as served upon the vicar and wardens, is preserved amongst the parish papers. It is dated September 9th, 1680, and is issued by Dr. Thomas Pinfold, the Vicar General or Chancellor of the diocese, and signed by Thomas Sheppard, who was deputy registrar. The following is a full transcript of the document, merely omitting the technical opening and close:—

WHEREAS We are credibly informed that ye parish church of St. Sepulchre's, in ye Towne of Northampton wants paveing, together with ye Chancell, And also that there wants other ornaments belonging to ye Church, vizt., a convenient Chest wth three lockes,* to locke ye Bookes and ornaments of ye minister in. And also that there wants ye Booke of Homilies and ye Booke of Degrees wherein marriages are prohibited, which by law ought to be had and done at ye charge of ye parish. Wee do therefore command you and every one of you joyntly and severally, That by the publication hereof in ye Parish Church of St. Sepulchre's aforesaid, upon a Sunday in time of divine service, or by other lawful wayes and meanes you peremptorily admonish as by these presents Wee also do, peremptorily admonish ye Churchwardens of the said Parish Church in speciall, and all and singular other ye inhabitants of ye said parish in generall; That within ye space of two monethes next ensuing ye date hereof, They cause ye aforesaid Church and Chancell to be well and sufficiently paved, and all other ye said ornaments to be provided according to law, And that of their so doinge they certifie Us or our Surrogate under ye hands of ye Minister and Churchwardens of ye said parish, at ye Ld. Bishops' next court held after ye Feast of St Michael ye Archangell, in ye parish Church of St Giles, in Northton, And you are to intimate and make knowne and Wee by these presents do intimate and make knowne unto ye said Churchwardens and Inhabitants That if they refuse or neglect ye performance of this monition, Wee or our Surrogate for such their contempt shall and will proceed against them according to law.

This episcopal order was duly read in church on the Sunday after its receipt, and on September 13th it was

* The chest with three locks which was then procured is the one that now stands at the east end of the second north aisle, near to the door into the vestries.



CHURCH OF THE HOLY SEPULCHRE, NORTHAMPTON, 1761.

ordered and agreed at a vestry meeting "that whereas there was an order made ye 19th of July last past ffor an assesment of Five pounds ffor and towards ye Repaires of ye Church of St. Sepulchre's, in Northton, and paying ye sexton and glaizyar, now by an order from ye Court Ecclesiasticall ffor ye paveing of ye said parish Church and Chancell of St. Sepulchre's aforesaid and other necissaries belonging to ye Church aforesaid; it is ordered and agreed upon by ye minister, churchwardens, and ye rest of ye parishioners, that there shall bee and by their order is granted an adiconall sessment of fffifteene pounds to make ye last asesment of Five pounds the sume of Twenty pounds."

On April 25th, 1709 the vestry contracted with one Walter Batman to repair the windows of the parish church that year for £2, but for an annual allowance of only £1 for the next twenty-one years.

In 1736, the spire was pointed and a new weather-cock put up; but in 1741 the spire required further repairs, and the weathercock had to be refixed.

At a vestry meeting held on July 9th, 1739, it was ordered "that the churchwardens do take care that ye south side of ye chancell be Repaired forthwith, as well and as cheap as possible, and that no more than lies between spout and spout be Repaired unless thought necessary by the Parishioners." The term "chancell" is often used in the parish books to denote all that stood east of the Round. This order refers to the south side of the eastern bay of the south aisle, which was at that time flush with the centre aisle or the chancel itself. We believe that it was at this time that the south windows were relieved of all tracery, and rendered exceedingly mean in appearance.

A "vestry-house" was built in the year 1743.

The church and chancel were whitewashed throughout in 1746.

On December 22nd, 1781, Hannah Ager was paid 8s. 6d. "for cleaning the church when the new windows were put in." This entry undoubtedly refers to the Round, and not to any part of the "chancell." The Round was lighted by three windows, two on the south, and one on the north, of late Decorated or Early Perpendicular date. These were at some debased period,

probably 1781, cleared of tracery and leaded throughout, after the most approved "churchwarden" fashion.

In the midst of all these mean proceedings, it is a relief to find that the House of God was occasionally brightened. On December 26th, of the same year, Hannah Ager received 2s. 6d. "for Greens to stick the church"—the only mention we have noticed of Christmas decorations.

In the following year, it seems that there was some deliberate mischief done to the windows, for sixpence was paid to the town crier "for crying church windows that was broke."

On June 28th, 1793, "Mr. Kennedy Gordon agreed to whitewash the Church within and without, that is where it was before whitewashed, and to plaister such parts as may want plaistering for the sum of six pounds; which was agreed to by us."

In 1814, during the incumbency of Rev. Thomas Watts (1803-1821), there was much dispute about the proper charge for some considerable repairs to the roofs that had been partially effected. The dispute extended over several months, and formed the subject of much discussion at vestry meetings. Eventually, an arbitrator was appointed to survey the work and his determination was to be final. There is an undated and unsigned memorandum pasted into the beginning of the vestry book of that date, which has evident reference to this affair. Messrs. Armfield and Weston, who are mentioned therein, were churchwardens from 1814 to 1816. The following is a transcript of the memorandum in question :

"The Rev. Thomas Watts then vicar of the parish pressed me very much to see to the Roofs of the church and chancel of the said church. I immediately applyd to Mr. Kershale an able architect—who reported to Mr. Watts and myself the timber and covering was in a very bad state, and that the Roofs would fall in, the dry rot having so decayed the beams, also the side pinns and sparrs, that it should be immediately attended too. Mr. Watts advised me to employ John Mellows as a joiner competent to undertake the work necessary to be done. Thus far being compleated, it was considered advisable the church and chancells (sic) shall be seald, which was not before time. The whole debt incurred is £450, and the parish being at that period very much Burthened with Poor and continues so to the present period—it was suggested by the Gent : present to borrow the money to discharge the bills, which was agreed upon. . . . and that an instrument shall be prepared as a security to the lender of the money. A very short period elapsed—these gent : refused to execute the deed—and the then churchwardens, Thos. Armfield and Thomas Weston, were called upon to enter into a Bond to the parties advancing the said sum, which ond now lies against them."



INTERIOR OF ROUND FROM NORTH WEST, BEFORE RESTORATION.

From a Drawing by Mr. J. T. Irvine.



Shoo Garratt. del.

INTERIOR OF ROUND FROM SOUTH WEST, BEFORE RESTORATION.

From a Water Colour by Pretty (see Plan II.)

On October 21st, 1821, a proposal was made to re-pew the body of the church, with a view to affording additional accommodation. It was also proposed to build a new pulpit, reading desk, and clerk's desk, the old ones being much worn and decayed. The vicar, Edward Robert Butcher, who had been instituted that year, entered a protest in the minutes against the proposed alterations, on the ground that they would infringe on the rights of faculty pew holders! The dispute seems to have lasted for some time, and was referred to the bishop.

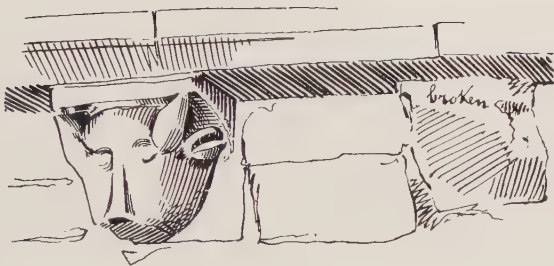
The following extract from the *Northampton Mercury* of September 2nd, 1843, is worthy of reproduction in full because it contains the only record that we possess of the discovery of wall paintings in the Round. It also gives a sorry picture of the then condition of the church and churchyard:—

"On Wednesday, the 23rd ult., a discovery was accidentally made of the remnants of an old Gothic picture, in the usual rough style of the age, on the interior of the north wall of the Round portion of the ancient Templar Church of St. Sepulchre, in this town. Mr. George Rands, jun., by whom it was first observed, having satisfied himself that the part exposed by the falling of some whitewash was a painting of some remote age, communicated the circumstance to Mr. George Baker, the learned antiquarian of this town, who, with Miss Baker, repaired to the church, and were engaged several hours in attempting to expose the whole of the picture.* The ruinous state of the plastering will, however, it is feared defeat any further attempts. The picture was covered by successive coats of whitewash of past centuries, and it is probably co-eval with the church itself. It is singular that another picture seems to have been painted over it, remnants of which still appeared on one of the layers of wash. The only objects as yet made out are two fishes in broad outline, the head of a child, and what seems to be the hull of a ship in profile, with some portions of a figure of large size, and some lines, which may be supposed to represent a net, extending from the ship towards the fish. Whether it was meant to represent the miraculous draught of fishes, or the legend of St. Christopher, is not clear, but probability leans to the latter, as the portion discovered bears a strong resemblance to the ancient wood-cut of the same subject, a copy of which is given in No. 636 of the *Saturday Magazine*. It is not unlikely that future research may disclose some more perfect specimens on other parts of the circular building, which has had the ill-fortune to suffer more from the barbarous alterations of modern days than from the devastations of time or the "dark ages." For instance, the original Tem-

* All traces of this wall painting have long since disappeared, but there are still to be seen traces of another, on the splay of the westernmost window of the Norman chancel, which is now almost blocked up by the insertion of the Early English arch into the north aisle. It consists of the head of an angel or saint with nimbus and outspread wings; while behind is a scalloped background. Above is the body and wing of a bird, doubtless representing the Holy Ghost. The ground colour appears to be Indian red, the wings white, and the markings blue and black.

plar oak roofs have been concealed by a modern piece of ugly ceiling ; unsightly galleries obstruct the finest views of the interior, one being actually supported by diminutive fluted Roman pilasters, lying flat against the fine massive original pillars. A fine arch between the church and belfry is entirely hidden by a large square deal boarding, placed before instead of behind it. Several curious niches, pillars, and windows existing in the circular walls have been filled up with brick and plaster. Two pieces of wood-work, with deal battlements, of which the "dark ages" would have been ashamed, have been erected in the chancel. The ancient door of the porch on the south has been actually bricked up inside ; and a number of miserable deal pews, which leave the middle aisle about two feet wide, and encroach upon and shamefully destroy many old monumental slabs, have been erected, entirely ruining the effect and beauty of this otherwise grand and imposing edifice. In the churchyard there has been the same scandalous disregard of decency in the removal, and conversion of grave-stones to all sorts of purposes but that for which they were originally laid down—the marking out the resting-place of the hallowed dust of our forefathers."





CHAPTER V.

RESTORATION AND ENLARGEMENT.

IT HAS been shown in the previous chapter that the church, which had gradually grown with the requirements of population and ritual, reverted, in the gloomy puritanical and negligent days, step by step to almost its original dimensions. A revival of true religion has always been accompanied, from the times of Hezekiah and Josiah downwards, by reverence for the decencies of worship, and by a desire to do honour to the earthly sanctuaries of our Heavenly King. So soon as the Catholic Revival made itself felt in Northampton, it had its almost unconscious influence in this direction upon the worshippers at St. Sepulchre's. They began to perceive that the squalid and distressful condition of the Round (lumbered up with unsightly erections, that were in themselves, by their arrangement directly detrimental to the most elementary notions of true congregational worship) must be reformed; that the growth of the parish urgently demanded accommodation for more than some four or five hundred of the population; and that the actual condition of their ancient patched-up fabric was, to some extent, perilous as well as disgraceful.

The restoration of St. Sepulchre's was first mooted in 1845, but the death in 1851 of that distinguished man, the second marquis and eleventh earl of Northampton, who was of national repute as President of the Royal

Society, and dear to county archæologists and churchmen as the active president of the Northamptonshire Architectural Society, gave the first impetus to the work of repair and enlargement. A London committee was formed to devise some memorial of the late marquis, and it was decided that no more appropriate recognition of his worth could be carried out, than the restoration of the Round of St. Sepulchre's church, in which he had always taken a peculiar interest, and whose unsightly choked-up condition he had often deplored. This London movement led to the matter being taken up warmly by the local Architectural Society, and the most earnest of the parishioners at once saw that here was an opportunity of securing not only greater decency of worship and the preservation of an invaluable historic monument, but of providing the sorely needed additional accommodation for worshippers.

A general committee for the Restoration and Enlargement of St. Sepulchre's Church was formed, and held its first meeting on November 21st, 1851, Lord Henley in the chair. Amongst those who were active in the work from its first conception, were Rev. W. Butlin (the vicar), Rev. Canon James, Rev. Lord Alwyne Compton (now Bishop of Ely), Rev. J. P. Lightfoot (Archdeacon of Oakham), and the well known ecclesiologist Rev. G. A. Poole. Mr. G. E. Scott (Sir Gilbert Scott) who had recently effectively treated St. Peter's, Northampton, was selected as architect. The original estimate for the enlargement and repairs was £4,000. It was proposed to remove the pews and galleries from the Round, "leaving it as a baptistery or ante-chapel to the rest of the church," and to enlarge the then chancel and aisles eastward, so as to provide 600 suitable kneelings instead of 500 inconvenient seats.

The project, though well inaugurated (some £1,200 being speedily promised), was much delayed through the changeable and dilatory action of the London committee for promoting the memorial to Lord Northampton, and through a variety of local causes.

At a meeting held in February, 1854, it was resolved, that a county committee be formed to undertake the restoration of the Round, "as a monumental work, it being known to all the friends of the late Marquis that

there was no county object in which he took so much interest."

The minute book of the restoration committee is then silent until June 16th, 1859, when the vicar announced that a faculty had been obtained for carrying out Mr. Scott's plans, and a sub-committee was appointed to obtain fresh funds, and procure tenders for the work. The sub-committee divided the work into three sections: first, the structure of the proposed enlargement (exclusive of north aisle and vestry), including roof thereto and temporary roof joining the new and old roofs; second, the new north aisle and vestry, also the substitution of a new roof in place of the old one eastward of the Round; and third, the seating of the church throughout. Mr. Cooper, of Derby, sent in the lowest tenders, which were respectively, £1937, £1633, £1650, giving a total of £5220. A committee meeting on February 9th, 1860, authorised the vicar and churchwardens to enter into a contract with Mr. Cooper for the first section.

The work was soon after this begun, but further delay was caused in July, 1860, by the contractor throwing up his contract. The committee at this time of difficulty, were fortunate in having Mr. J. T. Irvine as clerk of the works, so that they were able after a little delay to continue without fresh contracts.

In September, 1861, at a general meeting of the subscribers, it was resolved that a further sum of £1600 be raised, to make the church available for public worship. On March 27th, 1862, the committee were encouraged by the offer of Madame Lind Goldschmidt to sing in the oratorio of the "*Messiah*," on behalf of their funds, an offer which was cordially accepted. This festival concert was held on April 23rd, and the attraction of Jenny Lind was so great that it resulted in a balance to the subscription fund of £499 19s. 6d.

In the following year a grand bazaar produced £1072; a contract was entered into with Mr. Watkin for flooring and seating the nave; and at last the enlarged church was opened in August, 1864. The report of the committee, which was read in the following February, speaks of the new part having been licensed for divine service, and states that greatly increased congregations were already the fruit of an enlarged and greatly beautified building.

Nothing, however, had up to this date been done towards the restoration of the Round, save that the cumbersome fittings and galleries and high-backed pews had been swept away. In 1868, an appeal was made for fresh subscriptions to pay off the debt of £1086 still due for the enlargement of the church, and to enable the committee to complete the work by restoring the Round. As a result of this appeal, £1019 was collected in a few months, and work was again resumed. A new roof was placed on the centre of the Round, and the pillars were restored.

“Here (says a contributor to one of the local papers) this grand work—which had extended over twenty-three years, and had restored a most noble church almost to completion, ceased for a time. About £10,000 had been spent. Many of the original promoters had died, or left the neighbourhood. Some still remained, who from beginning to end, generously spent time and means to finish this noble work. It would be invidious to single out any names or to name the many donations, for the present condition of the church tells the story of the zeal and generosity of the past.”

A mural brass was about this time placed in the Round, near the door to the belfry, with the following Latin inscription, in honour of the Marquis of Northampton:—

In honorem,
 Illius
 Qui in Sancto Sepulcro triduum jacuit
 et
 Viri nobilissimi
 Omnium bonarum artium amantissimi
 Spencer Joshua Alwyne Compton
 Northamptoniae Marchionis
 Regiae Societatis Præsidis
 Virtutum memoriam
 Pie colentes posterisque commendantes
 Cives ejusdem et amici
 Orbem hujus Tholi interiorem
 Aere conlato
 Reficiendum curaverunt.

A.D.

MDCCCLXXIII.

Nothing more was done until the year 1879, when the Rev. F. S. Thornton (who had been instituted to the living on December 23rd, 1878) took up the matter with vigorous decision. A new committee was formed to complete the restoration, on which several gentlemen, who had been connected with the work from the beginning, again served. Their efforts were successful, and by the end of the year a new oak roof had been put upon the ambulatory or aisle of the Round, and the work begun twenty-five years before, was at last brought to a satisfactory conclusion.

The consecration of the new chancel and north and south chapels (which had been delayed till the completion of the work) took place on November 27th, 1879.

It was reported in 1880 that the spire was in a dangerous state. On examination, it was found necessary to take down and rebuild five feet of the top. The small windows were at the same time restored, and the whole spire was re-pointed. In addition to this, the battlements of the tower were repaired and in a great measure renewed. The cost of this work was £173 10s. od.

In 1887, a new organ chamber and vestries for the clergy and choir were built. The organ was then moved back to its present position, and the north chapel (in which it had formerly stood) was fitted up as a side chapel. This side chapel has ever since been used for week-day services. From 1882 to 1887, the south chapel had been used for that purpose, but when the organ was moved, the north chapel was found to be more suitable.

Most of the furniture of the church was presented by special donors, as well as many of the details of the interior carving. It is not possible to find space to record any save the more important of these specific donations.

The font was erected as a memorial to the Rev. Canon James, vicar of Theddingworth, who took a most active part in the restoration of the church. Placed in the centre of the Round, it stands up boldly on a flight of three circular steps, each step rising four inches. It is a handsome piece of carving, the design of which is similar to that of the thirteenth century font of the German cathedral church of Hildesheim, save for the

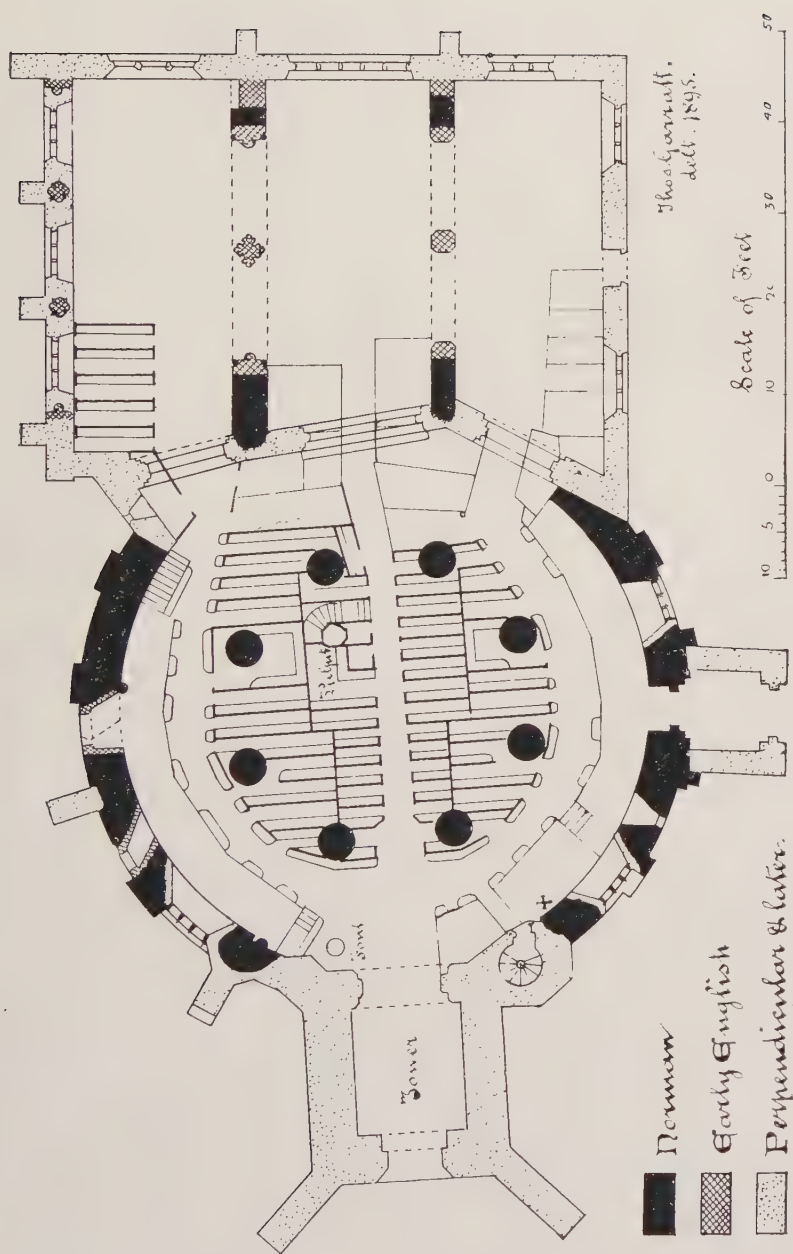
substitution in the base of knights in mail, for figures representing the four rivers of Eden.

The font itself is circular, is four feet high, and has a diameter at the top of three feet. It is divided into eight sculptured panels formed by an arcade of trefoiled arches. Four of the subjects are flowers (lilies and roses alternately) in circular two-handled vases. The figure sculptures represent (1), the baptism of Our Lord; (2), the baptism of the Eunuch; (3), the baptism of Lydia; and (4), the baptism of Cornelius. The base is supported by four men in chain-mail (intended we suppose for crusaders) crouching on one knee, and pouring forth water from large Eastern amphoræ or vases. Round the upper margin is the prominent inscription:—“*In memoriam Thomae James ædium sacrarum seduli fidelisque refectoris amici desiderantes.*”

The predecessor of this font was a small circular stone basin, that stood on the north side of the west entrance to the Round. The basin is buried beneath its successor, but the shaft which supported it is still preserved in the churchyard. A drawing of it is given as a tail piece to this chapter. The mouldings show that it is only a poor imitation of classical design. There can be little or no doubt, that this small font dated from 1660, when the old fonts, which in many cases had been destroyed or removed by the puritans, were ordered to be replaced.

The new altar, which took the place of the old one designed by Mr. Scott, was first used on Easter Day, 1882; it was the work of Messrs. Meyer & Co., and was the gift of the communicants of the parish. The cost was £126 15s. 10d. The subject of the painting on the front panels is the Adoration of the Lamb by the Twenty-four Elders.

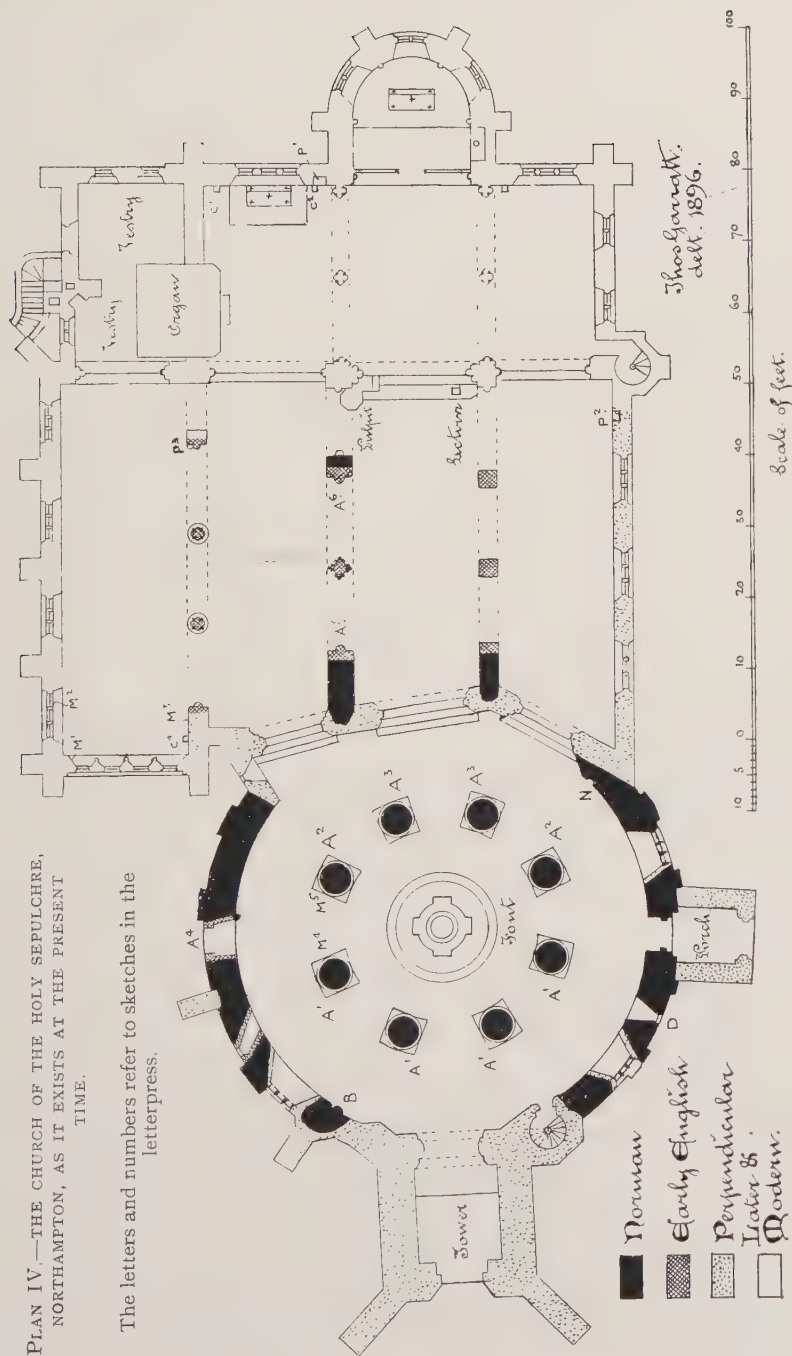
The chancel screens were presented to the church by the Rev. F. S. Thornton, at Christmas, 1880, as a thank-offering for the recovery of his wife from a dangerous illness. They were designed by Mr. Oldrid Scott, and executed by Mr. Phillips, of Northampton, at a cost of £300. They fill the intervals between the pillars on each side of the sanctuary, and form a series of arches, with angels, playing scriptural instruments of music, standing upon Decorated capitals. The pair of angels



PLAN III.—THE CHURCH OF THE HOLY SEPULCHRE, NORTHAMPTON, AS IT EXISTED BEFORE THE RESTORATION BEGUN IN 1860.

PLAN IV.—THE CHURCH OF THE HOLY SEPULCHRE,
NORTHAMPTON, AS IT EXISTS AT THE PRESENT
TIME.

The letters and numbers refer to sketches in the
letterpress.



nearest the altar hold a chalice and paten. The shafts are of Spanish mahogany with oak capitals of natural foliage, and the whole is surmounted by a dog-tooth cornice. Running along the cornice on the south side is a record of the donation, stating, that "These screens were dedicated to the glory of God and the Church of the Holy Sepulchre, by the Rev. F. S. Thornton, vicar, and Emily his wife, as a thankoffering, Christmas, 1880."

The three windows of the chancel apse are appropriately filled with stained glass illustrative of the gospel incidents specially connected with the Holy Sepulchre of Our Lord. The north window has for the upper subjects, the Entombment, and the soldiers watching in the garden of the sepulchre; whilst the lower subjects are the hewing out, and the sealing of the sepulchre. The central window has the Risen Lord and the angel witnesses in the upper part of the lights, whilst below is the angel rolling back the stone, and St. Mary Magdalen at the Sepulchre. The south window has in one light the holy women finding the angel seated by the empty sepulchre, and in the other the arrival of St. Peter and St. John at the sepulchre; the lower subjects are *Noli Me tangere*, and the supper at Emmaus. The traceries of the three windows contain, respectively, Jonah and the whale, the Agnus Dei, and Joseph being drawn out of the pit. These windows were placed here by Mr. and Mrs Butlin and the parishioners in 1864, before the decided improvement in modern church glass had begun.

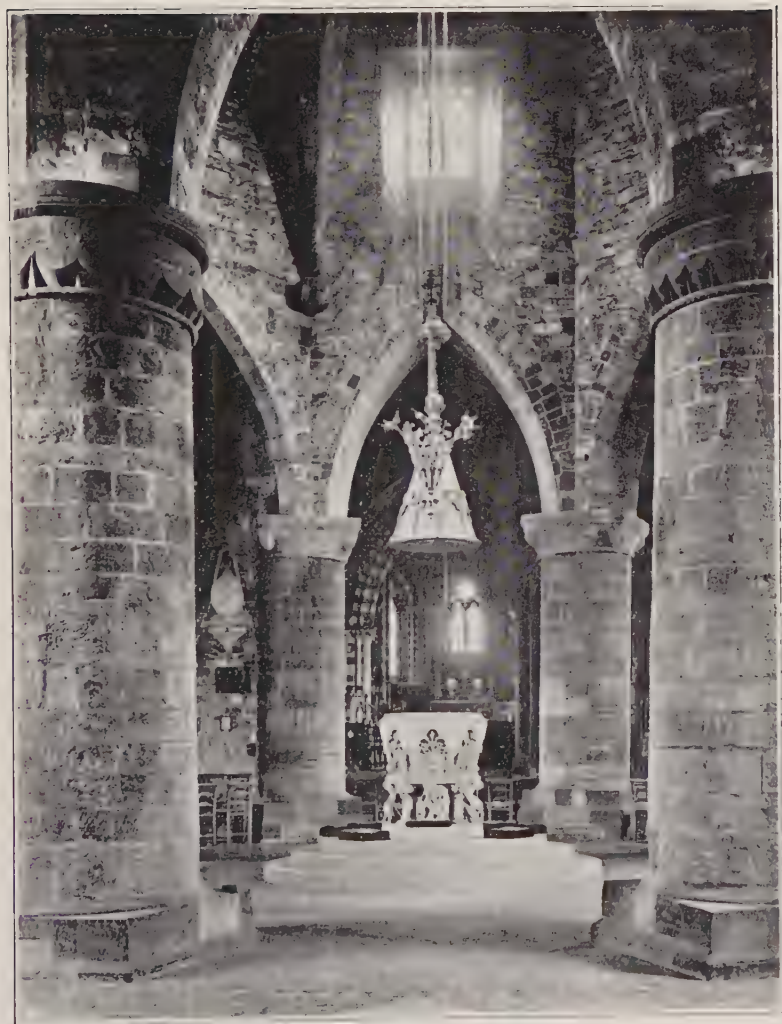
The glass in the west window of the tower was executed by Messrs. Hardman & Co. in 1878, to the memory of Mr. Joseph Colledge, for many years churchwarden. The dexter light represents Ezra and Nehemiah in the Temple. In the sinister light, the scriptures are being given to Our Lord in the Synagogue. In the tracery are angels holding symbols of the Church and the Synagogue. The inscription is as follows:—"To the glory of God and in loving remembrance of their deceased parents, this window was presented by William and Henry Colledge, All Saints' Day, 1878."

In the south chapel is a good east window, by Messrs. Burlison and Grylls, erected by the Rev. F. S. and Mrs.

Thornton in memory of their infant daughter, Caroline Emily. It was unveiled on Christmas Day, 1887. The window consists of six subjects, all connected with child life. In the centre light is Jesus the Good Shepherd, and below the Nativity; in the south light is Jesus blessing little children, and below the Presentation; and in the north light is Jesus calling a little child unto Him, and below Hannah presenting Samuel. In the glass below is inscribed:—"In memory of Caroline Emily Thornton, a little child, by her parents, 1887."

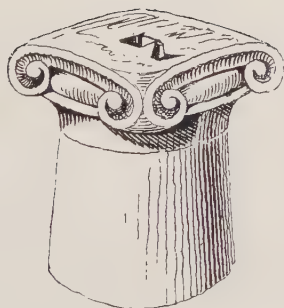
There is some fine glass by Mr. Kemp in the three-light window of the north chapel, which was also placed there in 1887. The centre light has the Resurrection Figure of our Lord surmounted by a scroll—*Jesus Christus Resurrectio et Vita Alleluia*; above this are three angels, the top one holding a scroll with the same inscription, the other two bearing scrolls with *Venite adoremus Alleluia*. The south light has a figure of Martha, with keys at her girdle, and holding a distaff in her right hand, surmounted by a scroll with *Sancta Martha hospes Christi*; above are three angels and scrolls. The north light has a figure of St. Mary holding in her right hand an alabaster box, and in her left an open book, surmounted by a scroll with *Maria quae unxit pedes Christi*; above are three angels with scrolls. In the base is the Lamb on a book with the seven seals, with a scroll—*Ecce Agnus Dei*. The window is inscribed "In praise of the glorious resurrection of our Lord Jesus Christ, to the memory of Isabella, Richard Lee Bevan, her husband, dedicates this window, 1887."

At the west end of the rebuilt north aisle is a large window filled with bold pictorial glass, usually called the Soldiers' Window. It was erected in 1883 by the officers, non-commissioned officers, and men of the 58th (now second battalion Northamptonshire Regiment), in memory of their comrades killed in South Africa. It represents Richard Cœur de Lion at the battle of Jaffa, an incident of those great religious wars to which this church owes its origin. The glass is by Messrs Meyer & Co., and cost £160. On the wall immediately below are five brass plates, on which are engraved the names of those of the regiment who were killed in action and died in South Africa between 1879 and 1883, together

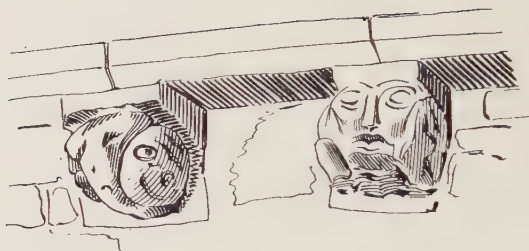


INTERIOR OF ROUND, AFTER RESTORATION.

with the arms and emblems of the 58th, and a list of the various battles in which that regiment has taken part. The inscriptions on these plates are given *in extenso* in the subsequent chapter on the monuments.



SHAFT TO OLD FONT



CHAPTER VI.

THE MONUMENTS IN THE CHURCH.

THERE ARE a variety of fragments of coffin lids or incised slabs of the early period, when such memorials of the departed were very rarely inscribed with the name of the deceased. The mourners of those days were usually content with marking the place of an interment with a more or less elaborate representation of the symbol of our faith.

The nature of the designs of these cross-bearing fragments comes out so clearly in Mr. Garratt's drawings, that very brief letterpress will suffice.

The earliest (*Fig. 1*), which is a detached fragment in the Round, bears a rudely carved Latin cross and has formed the head of a small coffin-lid, probably for a child. It is the only one of the number that may possibly be of pre-Norman date.

In the sill of the westernmost window in the north wall of the "soldiers' aisle"

are several pieces of a broken-up incised slab of Norman date, ornamented throughout the entire surface with

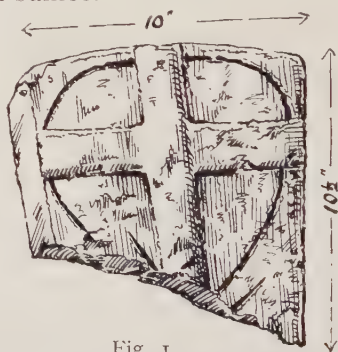


Fig. 1.

zig-zag or chevron mouldings. A slab of this kind is unusual; the only example which at all closely resembles it is one of the numerous sepulchral stones at Bakewell, Derbyshire, which is figured in Boutell's *Christian Monuments*. This stone, (Fig. 2)

no doubt, covered the grave within the church, of

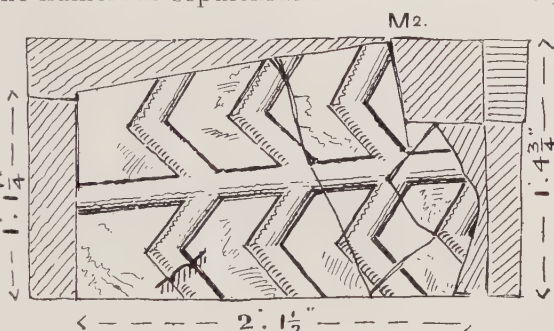


Fig. 2.

some Christian of distinction, who was buried here soon after the erection of the Round and its chancel, possibly the first priest of the Norman church. These fragments were found at the last restoration on the site of this aisle, having at one time been used as building material. They were carefully built-in to this sill for preservation.

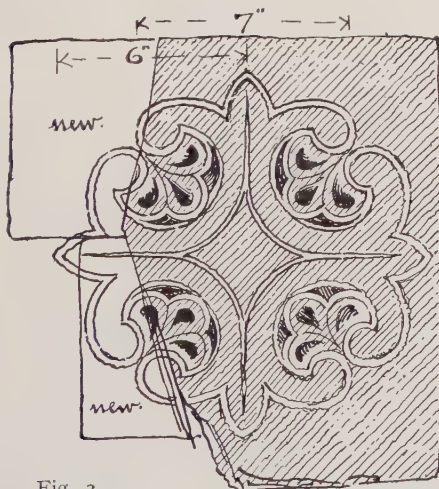


Fig. 3.

continuation of the arcade, is about two-thirds of the head of another coffin-slab with a cross patée design of an unusual type (Fig. 4). This stone was placed here by

In the north Mⁱ jamb of the Richard Cœur de Lion window of this aisle, another fragment (Fig. 3) has been built-in; it is the head of a simple floriated cross formed by incised lines, and is of late Norman or Transitional date.

On the opposite side of this window, at the west end of the aisle, in the wall that forms the con-

Sir Gilbert Scott's orders, and somewhat later, contrary to his intentions and wishes, as well as to those of Mr. Irvine, some foolish person or persons thought well to

M 3.

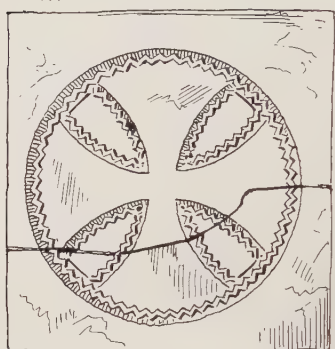


Fig. 4.

spaces between the four arms being sunk in to the depth of $\frac{3}{4}$ inch, the circle round the cross and the arms being outlined by a small zig-zag ornamental moulding. It is of late Norman or Transitional date.

In the Round, leaning against the base of one of the columns, is the nearly perfect

head of another cross patée (Fig. 5).

In this case the cross is in low relief, and the stone has been slightly coped. This is of Early English or thirteenth century date. It may be here

remarked that though the cross patée was a symbol of the Knights' Templars, it was one of the commonest forms of the cross head of that period, and is met with

carry out, as they thought, the design on another piece of stone so as to complete the circle. The original design would not have been finished in this way, but would have been carried down so as to run into the stem of the cross. Having thus, in ignorance, falsified the stone, its spoilers next invented theories about it, such as its being a "consecration cross," etc., The cross patée is formed by the

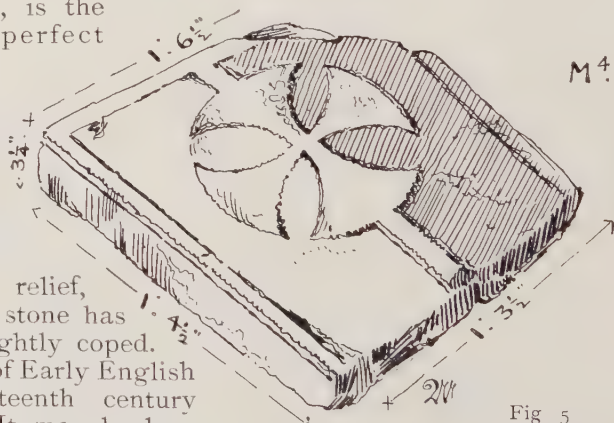


Fig 5

HERE RESTETH Y BODY OF M^R GEORGE

XI YEARELY FOR EVER TO THIS TOWNE
AND DECEASED Y FIRST OF JANVARY 1640

COLES OF NORTHAMPTON W^H HIS 2 WIVES SARAH AND ELEANOR BY WHOM HE HAD 12



FAREWELL TRUE FRIEND, READER^R VNDERSTAND
BY THIS MYSTERIOUS KNOTT OF HAND IN HAND,
THIS EMBLEM DOETH (WHAT FRIENDS MUST PAYLE TO DOE)
RELATE OVR FRIENDSHIPP AND ITS FIRMNES TOO.
SVCH WAS OVR LOVE, NOT TIME, BVT DEATH DOETH SEVER
OVR MORTALL PARTS, BVT OVR IMMORTALL NEWER
ALL THINGS DOE VANISH HERE BELOWE, ABOVE
SVCH AS OVR LIFE IS THERE, SVCH IS OVR LOVE.

CHILDREN HE GAVE TO PIOUS USES

in many places that had not the remotest connection with that semi-military order. All that can be said of this stone, is that it may once have covered the remains of a Knight Templar, though this is highly improbable, for the Knights, as we have already seen, had no establishment in the town or county, and the church belonged exclusively to the priory of St. Andrew.

A nicely proportioned, though small floriated cross-head (*Fig. 6*), in relief, and also forming the upper part of a slightly coped coffin-lid, leans against the same pillar; it is of thirteenth century date.

Of the same date and style, though forming parts of larger slabs, are the portions of floriated crosses in relief which are placed against another column of the Round.

There is another piece of the head of a floriated cross slab, formed by incised lines, and of transitional date, in the north jamb of the east window of the north chancel chapel. It differs but little from the one at the west end of the "soldiers' aisle," and is not here figured.

There is rather a remarkable dearth of mediæval monuments in this church, there being nothing of a memorial nature left between the thirteenth century and a brass of 1640. In all probability during the period of decay, various old monuments disappeared; but it should be remembered that St. Sepulchre's was but one, and that not the most important, of several town churches dependent on the great priory of St. Andrew so closely adjacent. The more wealthy citizens or

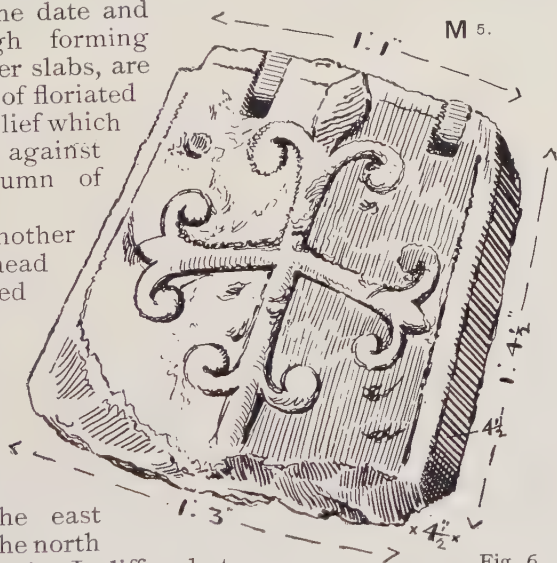


Fig. 6.

members of knightly and influential families in the suburbs much preferred to be buried in a priory church, or in one of the four town churches pertaining to the four orders of friars; the religious feeling of the times led the majority of those, who could afford good tombs, to seek their sepulture where the greatest number of masses could most readily be said.

The brass to George Coles is the only one in the town of Northampton, and is a particularly good and elaborate example of that date. The various brasses of which it is composed are let into a large stone which now forms part of the flooring of the Round between the pillars at the west end. It has been moved several times within the memory of man, so that it is difficult to say what was its original position. (*see plate*).

Mr. Coles is represented in the centre of the larger plate giving a hand to each of his two wives. The one on his right hand is intended for his first wife Sara, by whom he had three children, two boys and a girl, who are shown on the smaller plate below. The registers give the names of these two sons as George and Hugh. His second wife Eleanor, is shown on his left, and below four boys and five girls. The registers show that the following children by Eleanor were baptised here between 1610 and 1622: Elizabeth, Ann, Laurence, Elizabeth, Samuel, Anne, and James.

These figures well illustrate the civilian costume of the day. The husband is represented as wearing trunk-hose with elaborate garters of ribbon, tied in a bow at the side of the leg. The large bows, termed "shoe-roses" are prominent on his instep. His doublet is tied round the waist with another knot of ribbons, and over it he wears a short cloak, open in front reaching to the knees, instead of the long gown of a somewhat earlier date. He is bare headed and wears round the neck a wide plain collar tied with ornamental strings.

The dress of his two wives with their plain but comely hats, wide neck ruffs, and gowns slightly open in front, appears at first sight to be precisely similar; but a closer examination shows a difference in the details of the bodice and cuffs. There is a certain amount of artistic pose in the heads of these otherwise stiffly arranged figures, and they are all three clearly intended to be portraits.

The children in the two groups are almost counterparts of their parents in the details of their dress. The boys are all bare-headed, and the girls wear hats like their mothers.

The emblem below the children, of the clasped hands, is fully explained in the eight lines beneath. These lines and the inscription round the margin need not be reproduced in type, as the illustration is sufficiently clear.

The registers show that Sara, the first wife, was buried on October 23rd, 1607, and Eleanor, on March 20th, 1631.

The family of Coles was evidently one of considerable importance in this parish, and gradually improved its position. The registers mention the marriage of Hugh Coles and Cicely Ellis in 1571. They had a large family. The earlier entries of this name make no mention of social position, but Mr. Coles of the brass is always described as "Gent." His son James, who died in 1704, is described as "Esquire." Reference to George Coles' generous bequest to the poor of the town will be found in the chapter on "Charities."

At the time of the restoration of the church, the mural slabs or monuments were all taken down from the walls, and much carelessness and thoughtlessness (as is usually the case) characterised the re-fixing. The monuments of several of the most respected and noteworthy of the townsmen of Northampton were replaced so high up on the walls, that to study or read them from the floor level is an absolute impossibility; indeed a twenty-six rung ladder is necessary to make out several of the inscriptions and details. The heraldry of some was also re-arranged, when the coats had been blazoned on separate blocks, after a ludicrous and misleading fashion.*

Against the south side of the Round is a small tablet of white marble, bearing the following inscription:—

Underneath
rest the remains of the
Rev^d. Thomas Watts, A.B
Rector of Quinton,
who dep^d. this life March 30th,
1775. aged 51.

* Since this was written, the most glaring mistake—the fixing of the arms of Tompson over the Woolston monument—has been rectified.

and
Beatrice His wife
who departed this life
July 26th, 1788.

Aged 64.

Also The Rev. Thomas Watts,
son of the above, died Dec 27th
1820 aged 64.

Vicar of this Parish 17 years

When the restoration of the Round was completed, and the pavement re-laid, the great mistake was made of suffering three gravestones to be broken up which formed part of the flooring. The inscriptions were reproduced in ornamental tiles, which are a distinct eyesore, and form an unpleasant and vulgar contrast to the rest of the paving. These inscriptions are as follows :—

In memory of
Mr John Cooper,
who died 13th April 1811
in the 65th year of his age :

also of

Mrs Mary Cooper,
Relict of the above,
who died Sept. 22nd, 1834
aged 79.

In memory of
Mr Samuel Rice
who died Novr. 21st 1828
aged 48.

also of

Mrs Sarah Rice
Relict of the above
who died 23rd Octr. 1838
aged 75 years.

William Elworthy
died 26th Octr. 1828
aged 44 years.

Elizabeth Elworthy
died 17th March, 1856
aged 83.

There are two other memorial tablets on the west side of the Round, which are thus inscribed :—

Near this place
are deposited
the remains of
Mr William Gooding
who departed this life
August 12th 1797 :
in the 79th year of
his age.

also of

Mrs. Elizabeth Gooding
(Relict of the above)
who died 7th August
1806
aged 93.

In memory of
Mr. Robert Morris,
one of the aldermen
of this corporation ;
who died Feby. the 24th
1778
aged 79.

Also Ann his wife,
who died May the 4th
1777
aged 73.

Robert Morris was mayor in 1761. In the days of the old corporation only those who had been mayors became aldermen.

To the north of the entrance to the nave from the Round is a small mural monument, inscribed as follows :

Near this place
Lies interr'd the body
of
William Steer, Esq^r.
(of this Town)
who departed this Life
February 4th, 1797 :
in the 75th year
of his age.
Anne Steer
(Relict of the above)
died February 10th, 1815
aged 92 years ;
and was interr'd
at Bath.

Below the monument is a shield, surmounted by the crest of a steer's head erased, sable armed, or. The arms on the shield are much worn but appear to be as follows :—

Quarterly—(1) Azure a mullet argent ; (2) Much worn, but there are indications of two fusils ; (3) Argent on a mount, a tree proper ; (4) Azure a fess between two lions passant or. Over all an escutcheon of pretence ? on a fess vert three mullets.

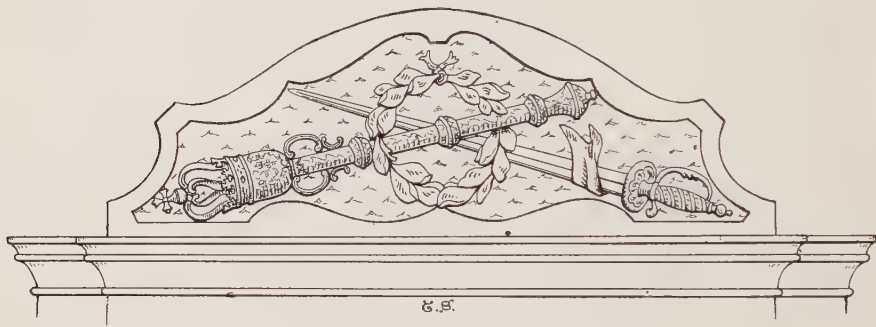
Mr. Steer of this monument was a doctor, and the inventor of "Steer's Opodeldoc," which (contrary to present medical etiquette) he did not hesitate to advertise in the local *Mercury*, as good for "Sprains, Bruises, Rheumatisms, etc." In the subscription list to the County Hospital for 1790, under the parish of St. Sepulchre, appears—"William Steer, Esq., £5 5s. od."

At the west end of the south aisle is a group of mural memorials to the family of Woolston, of this town, who did good service on the corporation for several generations. The following are the names and dates of those of the family who held the office of mayor or bailiff in this town during the eighteenth century :—

Henry Woolston, bailiff, 1705 ; Joseph Woolston, bailiff, 1709, mayor, 1710 ; John Woolston, bailiff, 1722, mayor, 1733 ; William Woolston, bailiff, 1732 ; Stephen Woolston, bailiff, 1733 ; Joseph Woolston, junr., bailiff, 1737, mayor, 1740 and 1750 ; John Woolston, bailiff, 1743 ; William Woolston, bailiff, 1775.

The monument of Mr. Joseph Woolston is a decidedly handsome one of its kind. The ornamentation in relief

on the white marble is gilded. Above the inscription is represented a sword and crowned municipal mace, arranged in saltire within a laurel wreath. It is interesting to note that this mace is a good representation of the large seventeenth century one still used by the corporation; it must have been drawn from the original. The designer of this monument was John Hunt, of Northampton.



The following is the inscription on the monument :—

Near this Place
 Lye deposited the Remains of
 Mr. Joseph Woolston
 who served the Office of Mayor;
 and afterwards that of Justice of the Peace,
 For many years Successively;
 and most other principal Offices and Places of Trust,
 in this Corporation as well as in his own Parish :
 All which He discharged
 with the utmost Fidelity and Reputation ;
 Ever acting as a Magistrate,
 with a steady Conduct and becoming Courage.
 Answerable to his public Character
 Was his Behaviour in private Life ;
 Having been a dutiful Son
 An affectionate Husband and tender Parent,
 A Sincere Friend and a good Christian.
 He Died May xviii. A.D. MDCCXLII.
 In the LXix year of his Age.

and the Remains of
 Mrs. Rebecca Woolston, Relict of the
 above-named Mr. Joseph Woolston
 Who departed this life July xxiv.
 A.D. MDCCXLVII.
 In the LXXXvi year of her Age.

Against the west wall of this aisle, is a plain white slab, bearing the following inscription to the memory of Mr. Joseph Woolston, junr., in the most approved Johnsonian phraseology :—

Beneath this Marble
and near the remains of his Father
is interred the Body of Joseph Woolston ;
late one of the Aldermen of this Corporation,
and Treasurer to the County Hospital.
He twice served the Office of Mayor,
and was for several Years continued a Justice
of Peace for this Town.
Exemplary, in every Station ;
For an unshaken Integrity of Conduct ;
For the duties of Filial Piety ;
the Tenderness of Conjugal Affection ,
A cordial sincerity in Friendship ;
and
For real Benevolence to all Mankind,
Religious, without Superstition ;
Charitable, without Ostentation ;
and
Just with Humanity and Kindness.
His continued services to the County Hospital
He closed at his Death, by a Benefaction
of Two Hundred Pounds ;
and a like Benefaction he left to a Charity School
begun and supported by the Subscriptions
of the Corporation and Inhabitants ;
both which designs he zealously promoted,
and encouraged at their first Establishment.
He died 24th August 1753 Aged 38,
To the irreparable Loss of all who knew him.

—
Think not, Reader, that his life was immaturely taken away,
but that Immortality was early given him,
as a Reward for the employment of his Time
to such wise and good Purposes.

On a dark oval slab, below the monument to Mr. Woolston, senior, is the following inscription to the memory of the widow of Mr. Woolston, junr. :—

Frances Woolston
(Relict of
Joseph Woolston
late one of the Aldermen of
this Corporation)
died 29th Decr. 1797,
Aged 82.

It may be noted that there are several tablets to the Woolston family in the church of St. Giles.

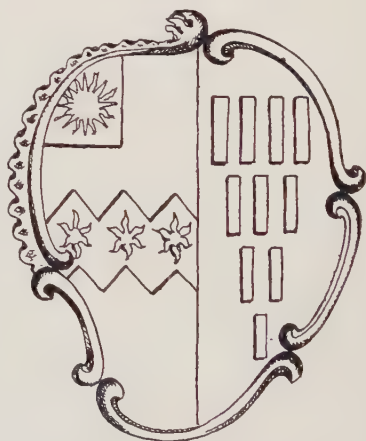
At the west end of the south aisle, on the opposite wall to the Woolston monuments, are three mural slabs to another family of repute in connection with the corporation. The first is thus inscribed :—

Sacred
to the Memory of Mr. George Tompson
One of the Senior Aldermen
of this Corporation.
a Man of Solid Sense, and Sound Judgment,
of Exemplary Conduct
and Unimpeachable Probity.
A Strict adherer to our National Church,
he religiously attended her
sacred Ordinances,
And proved their forcible Influence
on his mind
by a conscientious and an useful life.
He died Novr. 18th in the Sixty-fourth
year of his Age and in the Year of
Our Lord 1786.
Likewise of Mrs. Susannah Tompson,
Relict of the above Aldⁿ. Tompson, who died
November 14th, 1794 aged 75 years.

Above the monument, on a separate piece of marble, is a shield bearing the arms of George Tompson impaling those of his wife. The coat reads as follows :—

Or, on a fess indented azure, 3 estoiles argent, on a canton of the second, a sun in splendour proper (for Tompson), impaling azure, 10 billets or, four, three, two, and one (for Conant).

The Tompsons of Northampton were a collateral branch of the Tompsons of Haversham, one of whom was in 1696 created Baron Haversham, a title which became extinct in 1745. The first to settle in Northampton seems to have been Alderman George Tompson, senr., who died in 1735, and was buried at St. Peter's. He is described on his monument, as of Houghton on the Hill, co. Leicester, and as being the second son of William Tompson of that place, Gent.



ARMS OF TOMPSON IMPALING
CONANT.

The George Tompson of St. Sepulchre's, married Susannah Conant—a member of the same family and probably a decendant, of Dr. Conant, vicar of All Saints' (temp: Charles II.) The tincture of the field of the Conant arms is gules. In this case, however, it will be noted that the shield is tinctured azure, probably a mistake on the part of the painter, unless this lady's family differenced their coat by a change of tincture.

The inscriptions on the other two Tompson monuments read as follows:—

Sacred
to the Memory of
William Tompson,
one of the Aldermen of
this Corporation.
(third son of the late
Alderman George Tompson)
He died November 13th 1798:
aged 48

also
Frances Tompson
(Relict of the above
Ald. William Tompson)
who died May 25th 1823
aged 73.

—
Sacred to the memory of
Ann

Relict of the late
Joseph Walker, Esq.
who died 7th April 1841
aged 87.

Sarah Tompson
daughter of
William and Frances Tompson
who died 26th Feb. 1826
aged 48.

also
Judith Tompson
daughter of
William and Frances Tompson
who died 31st Jan. 1840,
aged 57.

also
Frances Tompson
daughter of
William and Frances Tompson
who died 6th May 1843,
aged 62.

On the floor in the nave is a stone inscribed:—

In Memory of Mr. William Tompson, one of the
Aldermen of this Corporation, who died Nov. 13th 1798,
aged 48. Also Frances (Relict of the above)
who died May 25th 1823, aged 73. Also
Sarah Tompson (daughter of the above) who died
26th of February 1826, aged 48.

On the floor of the north aisle, is a second stone to the *Tompson* family. The greater part of the inscription is obliterated, but the following can be made out :—

“also *Frances Tompson* daughter of *W. and Frances Thompson*
who died 6th May 1843 aged 62.”

These stones originally covered the family vault, but whether it was in the nave or south aisle, we are unable to state, for the grave stones as well as the monuments were recklessly moved about at the restoration.

George Tompson was bailiff in 1716, and mayor in 1726; *George Tompson, junr.*, was bailiff in 1746, and mayor in 1753; *Henry Tompson* was bailiff in 1769, and mayor in 1773; and *William Tompson* was bailiff in 1774, and mayor in 1780.

Against the south wall of the nave, is the memorial of another family connected with the corporation :—

To the memory of
Francis Osborn, Gent.
for several years senior Alderman of this Corporation
who died February 2nd, 1823,
aged 74 years.
and of *Sarah* his wife who died Dec. 4th, 1811,
aged 61 years.
Francis their son, died August 16th, 1810 in the
34th year of his age.
and two children in their infancy.
also of *Mrs. Phipps*, wife of the late Alderman *Phipps*
and daughter of the above *Francis and Sarah Osborn*
who died 11th Oct. 1838 aged 63 years.

The *Francis Osborn*, here commemorated, was bailiff in 1796, and mayor in 1798; *George Osborn* was mayor in 1799, and *George Osborn, junior*, in 1822; *Pickering Phipps* was mayor in 1821.

Against the west wall of the nave, to the south of the archway, is the following memorial :—

Sacred
to the memory of
John Pettifer
who departed this life
on the 12th day of June 1835
in the 69th year of his age.
Mary his wife
died June 7th, 1818
aged 45.
also of
John Pettifer
(late of *Daventry*)
nephew of the above;
died 18th of Dec. 1837
aged 35.

Against the north wall of the nave, at the west end, is a large mural slab, bearing the following elaborate inscription :—

In a vault adjacent
are deposited the mortal remains of
William Kerr, M.D.
Upwards of sixty years a distinguish'd Physician and Surgeon
in the town of Northampton.
Endowed with extraordinary vigour of body,
and energy of mind as uncommon ;
His professional occupations were extensive and laborious
characterized alike by humanity, penetration, judgment,
and skill.

These were not only conspicuous in the performance
of his private engagements, but eminently so in
his public duties at the old and new
Infirmaries of this place,
The object of which he faithfully and zealously promoted
From the year 1763, to within a short period of his death.
The same ardour that manifested itself in the exercise
of his profession, was evinced also on several patriotic
occasions, but particularly in raising and conducting
The Northampton Volunteer troop of Cavalry,
of which

He was the beloved, respected, and honour'd Commandant
From its foundation 1798, to its dissolution in 1824.
Benevolence and kindness of disposition,
Urbanity, and suavity of manners
Uprightness and honesty of conduct,
added lustre to the eminence of his character,
and have further endeared the memory of a life
which has seldom been surpassed in
usefulness to mankind.

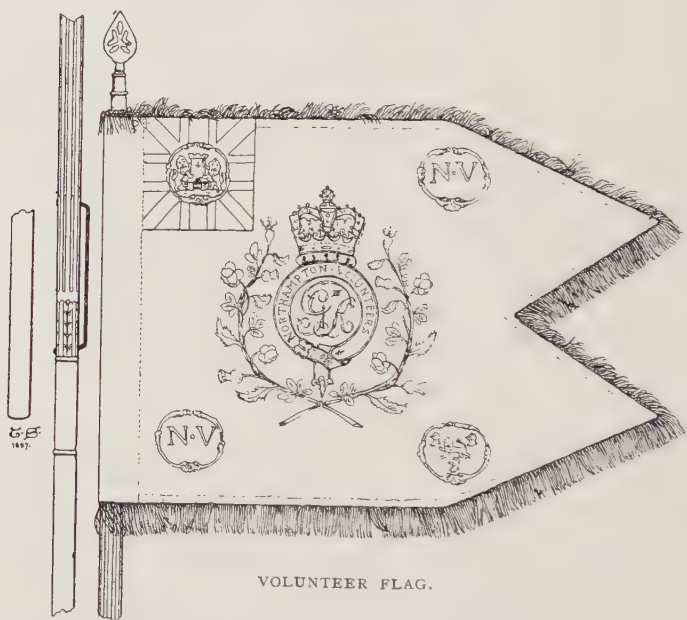
He was born in the county of Roxburgh, Jan, 12th,
1738, died Sept. 4th, 1824, in the 87th year of
his age.

In the same vault is interr'd the body of Mary,
For fifty-three years his beloved wife,
and who survived him upwards of seventeen years ;
She was the daughter of the late Aldn. George Tompson
of this Town, in which she passed a life of nearly 88 years
most highly respected and esteemed, and has left
a sorrowing but grateful recollection of her
extensive public and private Beneficence ;
She was born on Feb. 18th, 1754, and died on the 25th Dec. 1841.

Above the inscription to Dr. Kerr, is appropriately introduced, in white marble on grey in low relief, a representation of the "New Infirmary," with its main block, porticoed entrance, and two wings.

In addition to the account that is given of Dr. Kerr in his epitaph, the following particulars may be noted :—
He was the eldest son of William Kerr of Kelso ; was

Lieut. in the 26th (Cameronian) Regt. and afterwards surgeon to the Royal Horse Guards Blue, and was at the battle of Minden. At the age of 26 he severed his connection with "the Blues" and settled in Northampton, where he speedily obtained a great reputation. His connection with the Infirmary is alluded to on his monument, and his influence there was for many years supreme.



VOLUNTEER FLAG.

In 1813 the governors of the institution, as a token of their appreciation of his long continued services, employed Mr. Phillips, R.A. to paint a full-length portrait of Dr. Kerr, a work which now hangs in the committee room of the infirmary.

Outside his profession, he was also a leader. The Northamptonshire Fencibles—a regiment raised in 1793—was brought into existence by Dr. Kerr, and he obtained the colonelcy for his son John Manners Kerr. He also raised a troop of Volunteer Horse, of which he was himself commandant till its disbandment in 1824. In the picture of the Round with its old fittings (p. 63)

is to be seen a sketch of the flag, which served as the standard of this troop. Presented to them in Sept. 1798 by the Countess of Northampton, it has had strange vicissitudes of fortune. After the disbandment of the Northampton Volunteer Horse in 1824, this flag was appropriately placed in St Sepulchre's, near to the monument of Dr. Kerr. During the church's restoration it was moved for safe keeping to Vicar Butlin's house. At Mr. Butlin's death, it was wrongfully sold by auction, and was purchased by a publican of the town in whose possession it remained for many years. It was discovered and purchased from his widow by Capt. T. Shepard, for his regiment, and is now once again the property of a Northamptonshire Volunteer Corps.

It is interesting to note that in the Union Jack, in the corner of the standard, the cross of St. Patrick does not appear, the union with Ireland not having been effected till two years after the presentation of the flag. For the same reason, the shamrock does not appear in the wreath of roses and thistles, which surrounds the royal cypher of George III. In the centre of the small Union Jack will be noticed the town arms, while those of the Comptons appear in the opposite corner.

Dr. Kerr was twice married: (1) In 1764 to Charlotte, eldest daughter of C. Dicey, of Claybrooke Hall, co. Leicester, by whom he had a son, General John Manners Kerr; and (2) in 1773, to Mary, daughter of Alderman George Tompson, of Northampton.

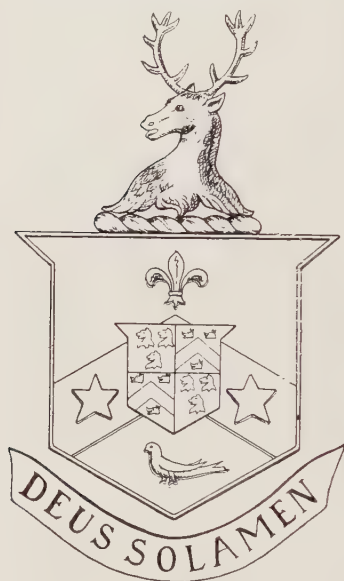
Against the west wall of the nave, close to his father's monument, is the following brief inscription to his son:—

Sacred
To the memory of
John Manners Kerr,
of Maismor, Esq.,
a general in Her Majesty's service,
only son of William Kerr,
of Northampton, Esq.
Born Octr. 30th, 1766.
Died April 1st, 1843.

Above the monument of General Kerr is a military trophy, of flags, swords, battle axes, etc., in the centre of which is a shield of arms surmounted by a crest, with the motto below them—"Deus Solamen."

The crest is a stag's head erased. The coat of arms which is not tinctured, is as follows :—

On a chevron between a fleur-de-lys in chief, and a martlet in base, three mullets (Kerr) ; over all on an escutcheon of pretence, quarterly—1st and 4th three nags' heads erased, 2nd and 3rd a chevron between three boars' heads couped (Lloyd of Maesmor).



GENERAL KERR'S ARMS.

Dr. Kerr (father of the General) registered his arms and descent in the books of Lyon Court at the same time as his kinsman, Charles Kerr of Brighrig, when instead of the bordure, the difference assigned to him was a fleur-de-lys in chief and a martlet in base.

General Kerr married three wives, who were all heiresses: (1) Isabella, daughter of George Errington, (2) Margaret, daughter of Davies of Plas Issa, co. Merioneth, and (3) Catherine, daughter of Edward Lloyd, of Maesmor, co. Denbigh.

Close to General Kerr's monument, is another mural tablet, to the memory of his cousin, Lady Davy, widow of the celebrated Sir Humphrey Davy, inventor of the safety lamp. She lived for some time in Sheep Street, in the house which was formerly Dr. Kerr's, and which is now occupied by Mrs. Bostock.

The following is the inscription :—

Sacred to the Memory of
 Jane, Lady Davy,
 sole issue of Charles Kerr, Esq., of Antigua,
 and of Kelso, N.B.
 Born Feby. 15th, 1780, she was married in 1799
 To Shuckburgh Ashby Apreece, Esq.,
 eldest son of Sir Thomas Hussey Apreece, Bart.,
 and secondly in 1812 to Sir Humphrey Davy, Bart.,
 President of the Royal Society ;
 Mentally gifted and of great Moral worth, she was
 highly respected and esteemed
 Having resided for many years in Park Street,
 St. George's London, she died there on the 8th of May,
 1855, and her remains were deposited in a vault
 Adjacent with those of her late uncle, Wm. Kerr, M.D.
 " Let Thy mercy, O Lord, be upon us, according as our hope is in Thee.

In the flooring of the nave, is a stone over the Kerr vault thus inscribed :—

William Kerr, M.D., died 4th Sep.
1824, in the 87th year of his age.
Mary, Relict of the above, Born Feb. 18, 1754.
Died Dec. 25, 1841.
Jane Davy, born Feb 5, 1780. Died May 8,
1855.

Against the south wall of the north aisle, is the following inscription to a former patron of the church :—

In a vault
near the centre of this chancel,
are deposited the remains of
Thomas Butcher, Esquire,
Fifty years resident in this town, and
Patron of this church :
Born the 14th June, 1762,
Died the 2nd November, 1834
" He was a good man, and a just."
Luke c. 23, v. 30,

Also of
Mrs. Judith Butcher
(widow of the above)
who was born the 25th of Aug: 1756,
and died the 8th of Feb: 1842.

Below the Butcher monument is a brass to the daughters :—

I.H.C.
In memory of
Caroline, wife of the Revd. William
Butlin, M.A., Vicar of this Parish,
who died September 11th, 1864,
aged 73 years. Eldest daughter
of Thomas and Judith Butcher,
[Interred at Roade].
Also of Harriet Catherine,
widow of Ebenezer Wilcocks,
Alpington, Exeter, who died
February 9th, 1866, aged 71 years,
Youngest daughter of Thomas
and Judith Butcher.
[Interred at Kensal Green Cemetery].

A gravestone in the nave over the vault, is thus inscribed :—

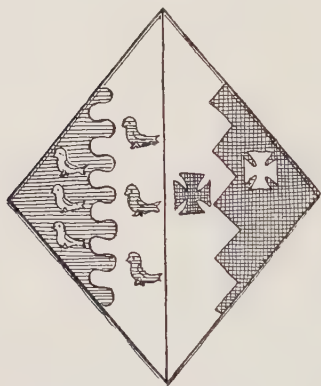
Thomas Butcher, Esq., died 2nd Nov. 1834,
in the 73rd year of his age.
Also Mrs. Judith Butcher, widow of the above,
who died the 8th of Feb., 1812, in the 86th year
of her age.

THE FLEETWOOD FAMILY.—High up on the south wall of the north aisle, are the following inscriptions to members of a family of great distinction in the seventeenth century :—

Near this place is Interred
The Body of Elizabeth, Relict
Of Charles Fleetwood, Esqr.
who departed this life
The 24th of September, 1738,
aged 91.

Near this place also lies interred
the Body of
Smith Fleetwood, Esqr
Son of the said Charles Fleetwood, Esq.
and Elizabeth, his wife,
who departed this Life
The 29th Day of June,
1747, aged 77.

On the top of the monument, which is a good plain example of a mural slab of that date (designed by John Hunt, of Northampton) is represented the crest of the Fleetwoods — a wolf passant proper. Above this (according to the present unhappy arrangement) are the arms on a lozenge, which was originally placed below the monument.



ARMS OF FLEETWOOD IMPALING
SMITH.

The arms are :—

Per pale nebulée azure and or, 6 martlets counterchanged (Fleetwood), impaling—per pale indented argent and sable, 2 crosses patée counterchanged (Smith).

THE FLEETWOODS OF ALDWINCLE, co. Northampton, were descended from Thomas Fleetwood, of the Vache, in the parish of Chalfont St. Giles', Bucks. He was High Sheriff of Bucks in 1564, and held the office of Treasurer of the Mint.

By his first wife, Barbara, he was the ancestor of the Fleetwoods of Rossall, co. Lancaster, one of whom founded the town of Fleetwood in that county.

By his second wife, Bridget, he had seven children, one of whom was Sir George Fleetwood, of the Vache,

Knt.. Sir George had fourteen children, the fourth son being George Fleetwood, one of the regicides, and the seventh, James, who served as chaplain to the king's army during the civil war, and was afterwards bishop of Worcester.

Another son of Thomas and Bridget Fleetwood, was Sir William Fleetwood of Ealing. He was the father of Sir Miles Fleetwood, who settled at Aldwincle in this county. Sir Miles was receiver of the Court of Wards, and died March 8th, 1640-1, on the eve of the Great Rebellion. He had three sons, *William, George, and Charles, each of whom had a distinguished career.

The eldest son, Sir William, was born in 1603, and baptized at Cardington, co. Beds. At an early age he obtained a position at court, and was raised to the rank of knighthood. There are references to him in various authorities as holding the office of cup-bearer to Charles I., and according to some writers, to James I. also, though the latter statement would be less probable, when we remember his youth at that period. He was twice married: first to Frances Sture, of Maridge, co. Devon, by whom he had a son, Miles (afterwards M.P. for Northamptonshire), who succeeded his father at Aldwincle. His second wife was Elizabeth, daughter of Thomas Harvey, of Twycross, co. Leicester, and step-daughter of Sir Francis Harvey, Judge of Common Pleas, who speaks of her as "little Betty Harvey," and remembers her in his will.

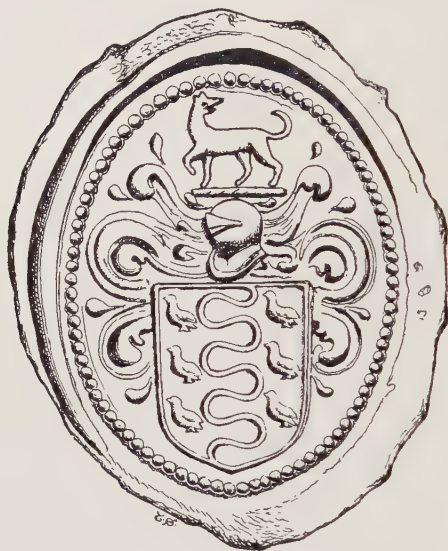
On the death of his father, in 1641, Sir William succeeded him in his office of Receiver General of the Court of Wards, having for some time previously held an ordinary receivership in the same court.

At the outbreak of the civil war, Sir William Fleetwood appears to have been in London, acting in his official capacity, but on the departure of the court, he threw in his lot with his royal master, and accompanied him for the next four years on his various journeyings. His departure from London, and his attaching himself to the Royalist cause, led to the loss of his receivership, which was conferred by Parliament on his younger brother Charles, who was an ardent Parliamentary.

Lord Holles, in his memoirs, reports this circumstance, and adds that upon the putting down of the Court of

* See Fleetwood pedigree in Appendix.

Wards, Charles Fleetwood received £3,000 as a compensation. In 1646, we find Sir William Fleetwood in attendance on the king at Oxford, and taking an active



IMPRESSION OF 17TH CENTURY SEAL BEARING
THE FLEETWOOD ARMS.*

part in the defence of the city. On the departure of the king, however, in April, 1646 for the Scots army at Newark, Sir William (with many others of the nobility and gentry) made his submission to Parliament, and compounded for his estate. A copy of his petition for compounding is still preserved among the Royalist Composition Papers, in the Public Record Office. It runs as follows :—

"To the honorable Committee," etc. . . .

The humble petition of Sr. William Fleetwood, of Alldwinckle, in the county of Northton., Knt. Humbly sheweth that long before these troubles he was and yet is, a servant in Ordinary to his Majestie and thereby necessarily occasioned to wayte upon his Pson. wch. he hath constantly done at Oxford and other places for the space of these fower yeres last past, for wch his estate became sequestred.

Now, for as much as he hath taken the Nationall Covenant and Negative Oath and submitted himselfe to the power of the Parliamt. before the first of May last, He therefore desires that he may be admitted to a reasonable composicon ffor his Delinquency in adhering to the forces rayed against Parliamt.

and he shall pray, etc ,

WILL: FLEETWOOD.

Recd. primo Decemb.
1646.

* The Seal itself forms part of a silver inkhorn or portable case for ink, pens, etc., now in possession of a descendant of Sir William Fleetwood, and the impressions from it bear a very near resemblance to the seal of his brother Charles Fleetwood, yet attached to his correspondence with Henry Cromwell, 1650-60, preserved in the British Museum.

Sir William was deprived of his office of ranger of Woodstock Park, and heavily fined; but the fine which amounted to £585, was paid by his brother General Fleetwood.

At the Restoration, Sir William returned to his old position as ranger of Woodstock, and once more took up his residence at the High Lodge. In Dec. 1668 he lost his wife, "the little Betty Harvey" of former days. She was buried (as will be seen later on) at St. Sepulchre's, Northampton. Sir William survived her for six years, and was laid to rest in the family burying place at Aldwinckle, Feb. 12th, 1673-4.

The second son, George, was born in 1605, and baptized June 30th, at Cople, in Bedfordshire. In 1629, he obtained the royal permission to raise a troop of horse for service in Germany, where he joined the Swedish army under Gustavus Adolphus, who gave him the rank of Lieut.-Colonel. Next year he returned to England for fresh troops, and having collected a regiment of infantry, conducted it to the scene of the war. He was knighted by the Swedish king, June 3rd, 1632, and in November of that year took part in the famous battle of Lutzen, in which his royal master was killed. The letter which he wrote to his father describing the battle is still extant. In 1640, he married Brita Gyllenstjerna, one of the queen's ladies of the bedchamber, who accompanied her husband in his various commands till the close of the war.

In 1654 he was created a Baron, by queen Christina, and in the following year was sent by Charles X. as envoy extraordinary to Cromwell, in response to Whitelocke's embassy. It would appear that he acquitted himself successfully in this mission, for after the accession of Charles II. he was again chosen as Swedish ambassador to England, where his son was enrolled in the king's body guard.

He died June 11th, 1667, and was buried with his wife in the church of Nyköping Östra. His descendants are still to be found in Sweden. He is described as "a man of much energy and prudence, much trusted by his superiors." Whitelocke frequently mentions him in his "Journal of the Swedish Embassy in the years 1653 and 1654."

CHARLES FLEETWOOD, the celebrated Parliamentary General, was the third son of Sir Miles Fleetwood. Unlike his brother William who was, as we have seen, an ardent royalist, he warmly espoused the Parliamentary cause, and at an early age, became the friend of Milton. He was wounded at the first battle of Newbury, and in 1644 was rewarded for his services, with the Receivership of the Court of Wards forfeited by his elder brother. He commanded a regiment of horse in the "New Model," fought at Naseby, and assisted in the defeat of Sir Jacob Astley at Stow-on-the-Wold. In May, 1646, he entered Parliament as member for Marlborough. He is said to have been deeply involved in the plot for seizing the king at Holdenby, but took no part in his trial. In the summer of 1650, Fleetwood accompanied Cromwell to Scotland, and as Lieutenant-General of Horse helped to win the battle of Dunbar. He took a prominent part in the defeat of Charles II. at Worcester, and received the thanks of Parliament for his services. In the following year his importance was further increased by his appointment as Commander-in-chief in Ireland, and by his marriage with Cromwell's daughter, Bridget. On his return to England in 1655, he was appointed one of the ten "Major-Generals," and had under his charge the counties of Norfolk, Suffolk, Oxford, Cambridge, Essex, Bucks, and Huntingdon. To the last he was always a warm supporter of his father-in-law, the Protector, and it has been said (probably erroneously) that Cromwell, shortly before his death, nominated Fleetwood as his successor. In the quarrels between the army and the Parliament, which ensued on the death of the Protector, Fleetwood sided with the former. On October 18th, 1659, he was appointed Commander-in-chief of the army, but was deprived of his command on December 26th.

At the Restoration, he escaped punishment, owing to the efforts of his friends, and to the fact that he had taken no part in the king's trial. He was, however, condemned with eighteen others, to perpetual incapacitation from all offices of trust. The rest of his life was therefore spent in obscurity, at Stoke Newington, where he died October 4th, 1692.*

* For further information on the subject, we must refer our readers to the excellent articles on George and Charles Fleetwood, in the *Dictionary of National Biography*, from which the facts above mentioned are mainly drawn.

There is still extant a volume of sermons under the title of "*Old Jacob's Altar newly repaired, or the Saints' Triangle*, by Nathaneal Whiting, Mr. of Arts and Minister of the Gospel at Aldwinckle, 1659," with an interesting dedication to the three illustrious brethren—"The Right Worshipful Sr. William Fleetwood, Knight, the Right Honourable Sr. George Fleetwood, Baron of Swonholme in Sweadland, and Lieutenant General of the King of Sweadlands army there, and to his Excellency Charles Fleetwood, Lieutenant General of the whole army in England and Scotland, and one of his Highness' Privy Council."

With regard to THE FLEETWOODS OF NORTHAMPTON, we have already seen that the second wife of Sir William Fleetwood—Dame Elizabeth Harvey—was buried at St. Sepulchre's, in 1668, and it is here (so far as we can ascertain) that the connection of the family with Northampton began. The parish registers of St. Sepulchre's thus record her burial:—

"December.....The Wife of Sr. William fleetwood
was buried ye 18th Day."

On the death of Sir William himself, February 1673-4, his second son Charles removed to Northampton, and took up his residence in this parish. His house and grounds stood on the north side of Lady's Lane, on the site now occupied by Kerr Street and Park Street. He seems to have been the leading man in the parish, for there are frequent references to him in the vestry books, where his signature occurs usually before even that of the vicar. "Fleetwood's Park" is often mentioned in the rate books.

About the year 1667 he had married Elizabeth, daughter of Matthew Smith, of London. The elder children of this marriage seem to have been born at Woodstock Park, but after 1673, there are several entries in the St. Sepulchre's registers recording the baptisms and burials of the children of Charles and Elizabeth Fleetwood, such as the following:—

"Charles, ye sonne of Charles fleetwood, Esqre. and of Dame Elizabeth his wife, was borne ye 14th day of July, 1677, and baptised the same day."

"A crysome child of Charles fleetwood, Esqre. buried ye 18th of January, 1680."

“Squire Fleetwood” died about the year 1694, and was succeeded by his eldest son, Smith Fleetwood, whose signature occurs frequently in the parish vestry books, and whose monument has been alluded to above. The stone which formerly covered the grave of Smith Fleetwood and his mother, was placed at the last restoration in the soldiers’ aisle, and bears the following inscription :—

Elizabeth Fleetwood, 1738.

Smith Fleetwood, 1747.

In the same aisle are two other stones to members of the same family. The inscription on the earlier one is considerably defaced. It was, however fortunately copied many years ago by Mr. W. S. Churchill, a lineal descendant of the Fleetwoods, and ran as follows :—

Here lyes ye bodie of
Barbara Fleetwood,
the daughter of Charles
Fleetwood, and
Elizabeth his wife,
who departed this life
ye first yeare of
Her aige, Anno Domi.
1676.

Here lies ye body of
Charles Fleetwood,
the sonne of Charles
Fleetwood and
Elizabeth his wife,
who departed this
Life ye 14th of July, the
day after it was
borne. Anno Dom. 1677.

The second stone records the burial of Elizabeth Fleetwood’s mother and is thus inscribed :—

Here lyeth the body of
Margaret Smith, who
departed this life the
third of March, 1687 :
she was the mother of
Elizabeth Fleetwood
wife of Charles Fleetwood,
of Northampton.

On the same stone is an inscription to :—

Cornelia Churchill,
died 25th Sept. 1772, aged 81.

The parish registers show that Mr. Joseph Churchill, of Steeple Claydon, county Bucks, married Penelope, daughter of Charles and Elizabeth Fleetwood, on Sept. 27th, 1702.

The will of Joseph Churchill proved in 1757, leaves bequests of money to his sister Cornelia Churchill, to his daughter Elizabeth, and his son Joseph, and to his grandsons Fleetwood Churchill, and Smith Churchill. He also desires "to be decently buried in the chancell of Saint Sepulchre's, in the same grave with my dear late deceased wife."

At the restoration of the church, his tomb-stone was unfortunately covered up. The inscription ran as follows :—

Here lyeth the body
of Mrs. Penelope Churchill, the
wife of Mr. Joseph Churchill
the elder, who departed
this life the 20th day of
May, aged 76, 1750.

And likewise the body of
Mr. Joseph Churchill, the husband
to the above Penelope
Churchill, who departed this life
December 27, 1756, aged 82 :

Miss Elizabeth Churchill,
daughter of the above,
who died Jan'y. 21, 1794,
aged 85.

The slab which covered the grave of Joseph Churchill the younger, is also gone. It was inscribed thus :—

In memory of Mrs.
M. Dennis
who died Aug. 10, 1760 ;
Here also lyeth interred
the body of Mary
the wife of
Joseph Churchill, Esqr.
who died November 16,
1761, aged 52.

Also the said
Joseph Churchill, Esqr.
who died October 7th,
1781, aged 77.

Against the south wall of the soldiers' aisle, has been placed the monument of Dr. Fleetwood Churchill. The following is the Latin inscription :—

Hic Requiescit
Fleetwood Churchill, S.T.P.
Aulæ Clarensis in Academia Cantabrigiensi
nuper Socius :
Diem obiit Supremum, Sept. 24. A.D. 1780,
Aetat 49.

On this somewhat elaborate mural monument of different coloured marbles, there are two shields—one above and one below the inscription. They have, doubtless, originally been painted throughout with the proper blazonry, but all that is now left of them is a bendlet gules and parts of a lion. The Churchill arms are:—

Sable, a Lion rampant argent debruised with a bendlet gules.



ARMS OF
FLEETWOOD CHURCHILL.

Fleetwood Churchill was born at Northampton, in 1731, and was the son of Joseph Churchill (the younger) and grandson of Joseph Churchill and Penelope Fleetwood. He was entered at Clare Hall, Cambridge, and took his B.A. degree in 1754. and M.A. 1757. He was elected a fellow of his college and continued to reside in Cambridge. He was much under the influence of the Rev. James Harvey, of Weston Favell, near Northampton, and appears, from a reference to him in the life of Lady Huntingdon, to have been actively engaged in pious works like his friend. He was admitted to the degree of D.D. by his university in 1775, and died at Cambridge 24th September, 1780, being buried (as is recorded on the above tablet) in St. Sepulchre's church, Northampton.

On the west wall of the north aisle, is a simple mural slab to his younger brother, Smith Churchill. The inscription is as follows:—

Smith Churchill, Gent. late of the town of Nottingham,
died Nov. 9th, 1803, aged 59 years.

Smith Churchill was born at Northampton, and baptized February 10th, 1743 at St. Sepulchre's. About the year 1765, he became a hosier at Nottingham, and in 1772 he served the office of town sheriff in 1780. In consequence of trade disturbances he removed to Sheepshead, but on giving up business, he returned to Nottingham, where he died November 9th, 1803 and was buried in St. Sepulchre's, Northampton, being the last of his

family there laid to rest. He married Isabella, daughter of Benjamin Mills, of Finsbury Square, London, silk merchant, by whom he had issue. She died at her house in Castle Gate, Nottingham, and was buried in the adjoining graveyard 18th September, 1810, where a monument was erected to her memory.

At the east end of the north aisle, is a stone thus initialed:—"F.C., S.T.P., 1780, S.C., 1803," which formerly covered the grave of the two brothers.*

On the west wall of the north aisle, is a small tablet bearing the following:—

Near
This tablet are deposited the remains of
Ann Filkes,
(youngest daughter of the late
Jonathan and Susanna Filkes, of this town)
who died Oct. 17th, 1839, aged 76.

On the floor of the nave, are several inscribed gravestones, not yet mentioned:—

Sacred
to the memory of
Mr. George Ecton,
who departed this life
Au[gust] 1768
A[ged] years.

Chas. Sanders Armfield
died Feb. 27th, 1832;
aged 13 months.
Richd. Price Armfield
died Jan. 26th, 1834,
aged 13 months.
Henry Sanders Armfield,
died in Infancy;
Fred. Thomas Armfield
died 28th June, 1842,
aged 12 years.

Walter Mills
Surgeon,
died 6th February,
1836
aged 72 years.

Another stone has the words "Mary Hankey," but the rest is illegible.

* See Churchill pedigree in Appendix.

At the east end of the north aisle, on a vault-stone, is the following noteworthy inscription to a soldier, which is unfortunately imperfect :—

RIS · 1 :

George Rowell, Ob. 7 Ap. Ætat 67,
Anno Dni. 1709.

[H]ere lye the Remains of Captain
William Entwissell,
[W]ho was Born in Lancashire : Bore
[A]rms at 16 : and continued in the army
[till] his death ; He served in the wars in
[Fl]anders and the Netherlands under
King William, and was in most of the
[Batt]les fought there During his Reign
- - - he was often wounded some
- - - And with
- - - being
- - - Always
- - - his courage
The time of action, who at length
[after] 20 years peace dyed of a sudden
visitation in his leg 22nd July, 1734,
aged 76.

George Rowell,
died 12th Oct : 1798,
aged 23.

It will be noticed that the epitaph to Captain Entwissell is preceeded by the brief inscription to George Rowell, who died in 1709, and followed by another of a like name, who died in 1798. It is reasonable to assume that he was connected by marriage with the Rowells. George Rowell, probably the son of the first-mentioned on this stone, was appointed town clerk of Northampton in 1715. At the Assembly held on August 8th, 1765, it was stated that Mr. George Rowell was too aged and infirm to continue in the office of town clerk, and that the mayor and aldermen had duly elected John Jeyes, attorney at law, in his place.

John Jeyes held the office till 1800, when he in turn resigned, and was succeeded by his son, Theophilus Jeyes, who retained the town-clerkship till his death in October, 1837.

In the same aisle there are the following memorials on a vault-stone to the Jeyes family, who have just been mentioned as succeeding to the town-clerkship. There are also several references to the same family, on stones in the churchyard:—

Here lieth the Body of
Mrs. Margaret Jeyes
wife of John Jeyes,
of this town, Gentleman,
she departed this life
the 12th day of July, 1770,
aged [32] years.
also Eleanor their daughter,
ob. 13 March, 1833, *Æ.* 72.
John Jeyes, Gent. formerly
Town-clerk of this Town;
ob. 30 June [1806] *Æ.* 81.
also Hannah Jeyes, his wife,
ob. 3 Sep. 1826. *Æ.* 79.

Maria,
daughter of John and Hannah Jeyes,
ob. 22 July, 1794. *Æ.* 11.

In the soldiers' aisle, removed at the restoration from the nave, is a gravestone bearing the following:—

Here lieth the body
of Mrs. Mary Stanhope,
daughter of John
Stanhope, late of
Horsforth in ye County
of York, Esqr. who departd.
this life the 10 day of
June, 1700, aged [20] years.

The registers mentions that "Mrs. Mary Stanhope, of Horsforth in the parish of Guisley, in the county of York, dyed in this parish and was buried June 12th day," so that the lady was probably only passing through the town.

Close to the stone to Mary Stanhope's memory, is another slab much worn. A reference to the parish registers shows that, in all probability, the complete inscription was as follows:—

[Ann wife o]f Alexander
[Taylor who di]ed the 1
[of Novemb]er, Anno
[168]5.

Below the Richard Cœur de Lion window, at the west end of the soldiers' aisle, is a series of five brass plates.

Plate I.

Erected
By the Officers,
Non-Commissioned Officers,
and Men
of the 58th Regiment,
in memory
of their comrades
who were killed
in action, and died in
South Africa,
1879-1880-1881-1882-1883,

Plate II.

Killed in action at Inhlobane, on the 28th March, 1879	Killed in action at Ulundi, on the 4th July, 1879 Lance-Corporal G. Tomkinson.	Died of wounds received in action at Ulundi, Private M. Maroney.
Lieut. C. C. Williams.		

Killed in action at Laing's-Nek, 28th January, 1881.

Lieutenant H. Dolphin	Private P. Burns	Private J. Hawkins
" L. Baillie	" J. Duffy	" W. Keane
Col.-Sergt. E. Evans	" W. Lacy	" R. King
" E. Lindsell	" J. Mc'Kegney	" G. Houlgrove
Sergeant R. Anderson	" J. Mulkern	" W. Mustell
" J. Slattery	" W. Smith	" J. Pearson
" W. Smith	" A. Swinfield	" F. Pullen
Lance-Sergt A. O'Connor	" A. Thompson	" G. Marshall
Corporal B. Griffin	" J. Wilson	" S. Vivash
" R. Harper	" F. Reakes	" W. Buller
" J. Kelly	" J. Brown	" W. Bendall
Lnce-Cor. H. Cayley	" J. Behan	" J. Allington
Private S. Buggs	" J. MacCollum	" H. Crossey
" J. Carter	" A. Fricker	" R. Hall
" F. Manning	" T. Sharpe	" W. Hayes
" J. McCarthy	" P. Egan	" T. Letford
" D. McCarthy	" L. D. Peck	" J. Matten
" J. Moore	" G. Rollings	" J. Warby
" A. H. O'Connor	" G. Tipler	" J. Campbell
" J. Shears	" J. Stevens	" J. Dougherty
" H. Tarry	" J. Brown	" M. Hennessey
" G. Viles	" J. Cosgrove	
" W. Ward	" J. Fincham	

Died of wounds received in action at Laing's-Nek.

Major W. H. Hingeston	Private J. Murphy	Private T. Fitzharris
Corporal B. Murray	" G. Pole	" F. Taylor
" W. Barber	" W. Mills	" J. Gaylor
Drummer Dolby	" T. Warner	" G. Mayne
Private D. Cockling	" W. McCracken	" S. Deacon

Plate III.

Killed in action at Standerton, on the 29th Dec., 1880.	Killed in action at Ingogo, on the 8th Feb., 1881.	Died of wounds received in action at Wakkerstroom.
Private J. Hearn	Private W. Baker	Private W. Bennett
" W. Cramm	" P. Lyons	" O. Bryne

Killed in action at Amajuba, 27th February, 1881.

Captain Hon. C. Maude	Private W. McCourt	Private L. Lovell
Sergeant T. Race	" N. McLoughlin	" J. Farmer
Corporal H. Dyer	" J. Whitehouse	" F. Morrison
Lnce-Cor. J. Creagan	" G. Andrews	" J. Richardson
Drummer J. Flannigan	" P. McEwan	" J. Richmond
Private J. Bluff	" G. Smith	" L. Bloomfield
" R. Parker	" W. Stone	" A. Addington
" S. Smeardon	" T. Williams	" R. Rollins
" W. Thompson	" J. Williams	" W. Rigney
" H. Vandry	" J. Connors	" A. Tongs
" W. Gardner	" J. McCarthy	" G. Stone

Died of wounds received in action at Amajuba.

Private G. McIvor	Private J. Grady	Private F. Leggins
" H. Osborne	" A. Truswell	

Died

Lieut. S. H. Sainsbury	Private J. Bachelor	Private G. Smith
Dm-Major W. Brown	" B. Wootten	" G. Shore
Col.-Sergt. T. Tuck	" T. Harrison	" T. Howe
Sergeant C. Hussey	" P. Lynham	" G. Alliston
" E. Lindsdell	" W. Newbrook	" J. Driscoll
Corporal F. Cockerill	" G. Hoose	" J. Thomas
" J. Hedge	" J. Lutwycke	" J. Marks
Lnce-Cor. D. Gallagher	" J. Short	" E. Wright
Private F. Corby	" S. Watkiss	" A. Griffiths
" F. S. Morris	" W. Mobbs	" J. Lewington
" T. Norton	" G. Hill	" J. Church
" W. Parker	" R. Walker	
" A. Rowe	" G. Manuel	

Plate IV.

Died at Mauritius in 1882-3.

Sergeant G. Fowles	Private J. Auburn
Corporal T. White	" A. Mountney
Private F. Woods	" E. Ainsworth
" T. Hill	

Died in South Africa and at Sea, 1883-4-5.

Private W. O. Arnall	Private C. Thorneycroft
" S. Wall	" T. Gorman
" G. Philbrin	" F. McCafferty
" R. Moore	" E. Horne
" E. Maher	" W. Pratten
" G. Smith	" W. Brown
" W. Abbott	

Plate V.—The fifth plate gives the “honours” borne on the colours of the regiment. A scroll at the top has the words:—“Louisburg, Quebec 1759,* Gibraltar, Maida, Salamanca, Vittoria.” In the centre is the castle and key (with the motto “Montis Insignia Calpe”) an “honour” granted to the regiment in memory of the celebrated defence of the fortress of Gibraltar, 1780-1783, in which the 58th took part. Round the castle is a scroll in the shape of a horse-shoe, with the words “Rutlandshire Regiment,”† a silver horse-shoe being the badge of the 58th. Below the castle is the regimental number, “LVIII,” while still lower on the plate, is a representation of the Sphinx, with the word “Egypt,” flanked by the obverse and reverse of the South African medal. On the lower scroll are the words:—“Pyrenees, Nivelles, Orthes, Peninsula, New Zealand, South Africa, 1879.”

Memorial brasses to two officers of the Northamptonshire regiment are appropriately placed on the walls of this aisle, at the east end.

In memory of
Captain G. Mowbray Lys,
48th Northamptonshire Regiment;
son of the late Colonel G. M. Lys, C.B. 48th Regiment;
who died at Bangalore, southern India, on the 28th of Sept., 1893
aged 34 years;

—
This Tablet is erected by his brother officers as a mark
of affectionate esteem.

In memory of
Captain George Harry McGarogher
Orr Whieldon,
48th Northamptonshire Regiment,
who died at Bordighera, Italy on the
28th February, 1891,
aged 36 years.

—
This brass is erected by his brother officers.

* In the memorable battle of Quebec, which practically gave Canada to the English, Lieut.-Colonel Sir W. Howe of the 58th, greatly distinguished himself, and is described as General Wolfe's right-hand. It is a curious coincidence that the 48th Regiment (with which the 58th is now linked) also took part in the battle, and claims the melancholy honour of supporting the dying Wolfe in his last moments.

† On July 1st, 1881, the 58th (Rutlandshire) Regiment became the 2nd Battalion Northamptonshire Regiment.

Among the numerous memorials of the departed, that have disappeared from the church during the present century, the following are named in a manuscript history of the town, said to have been compiled by Mr. Baker, and now in the possession of Mr. Crick.

On a flat stone by the side of the communion table, is the following inscription :—

In memory of the Revd. John Clark, Vicar of this parish upwards of 39 years. He died June 17th, 1748, in the 68th year of his age.
Here also lies the Body of Mrs. Ann Clark, who departed this life Dec. 16th, 1773, aged 92.
Also eight children, five sons and three daughters.

On a flat stone in the chancel, is the following :—

Sacred to the memory of Mary Clavering, widow of the Right Revd. Dr. Clavering, late Bishop of Peterborough. She departed this life on the 24th July, 1775, in the 80th year of her age.

On a like stone :—

Thomas West, M.A., Clericus, Obiit 30 die Janry.
Anno { Dom. 1726
 { Ætatis suae. 68.
 H.G.
 1734.

On a like stone in the middle of the chancel, in capitals :—

Here lieth the Body of Jonas Whitwham Clerk, Vicar of this Parish, who died December 30, Anno Dom. 1708.





CHAPTER VII.

THE MONUMENTS IN THE CHURCHYARD.

THE EARLIER books throw very little light on the condition of the churchyard. There are a few incidental expenses named, such as, in 1634 :—

					s. d.
Boards and ledges for the church gates	..	..	..	..	1 6
Hooks, hinge and nayles	..	..	..	..	1 4

In later times, the condition of this churchyard seems to have been unusually bad. In the eighteenth century, when the desecration of things sacred was unhappily rather the rule than the exception, the pasturing of horses in the burial ground seems to have been customary in this parish. The *Northampton Mercury* of October 29th, 1770, affords proof of this custom :—

STOLEN or Stray'd, on Friday, the 12th of October last, out of St. Sepulchre's Churchyard, in Northampton, A BLACK FILLY, rising three years old, mark'd with a Star in the Forehead, two white feet behind, and a long Brush Tail; newly shod before, and the shoes mark'd G. Whoever will bring the same to Joseph Pearson, in North End, Northampton, or give Intelligence, so that the same may be had again, shall receive Half-a-Guinea for a Reward, and all charges paid.

N.B.—It is since supposed to be taken by mistake, there being a stray Filly of the Age, and nearly mark'd the same, in the possession of the Lord of the Manor of Boughton.

The vestry books, of a later date, prove how destructive this scandalous custom was to the memorials of the departed.

In 1821 the vestry expressed their unanimous opinion "that the churchyard shall only be depastured with sheep in future, and as many of the gravestones have been partly displaced, by horses and cows being turned into the churchyard, it is the wish of this meeting that all such gravestones shall be set upright by and at the expense of this parish."

The base uses to which the tomb stones were put so late as 1843, has been already referred to at the close of the chapter on "Destruction and Decay."

In 1886, through a legacy of £1000, which was left by Mrs. T. Marshall for the purpose, great improvements were made in the churchyard. The boundary wall in Sheep Street was pulled down and rebuilt, a lych-gate was erected, and the paths railed off and asphalted.

Most necessary acts for the closing of churches and churchyards and other burial grounds against burials, by order of the Queen in Council, became law in the years 1852 and 1853. The following closing order with respect to this parish was made on March 13th, 1881 :—

"St. Sepulchre. [Burials shall cease] forthwith, wholly in the Parish Church of St. Sepulchre, Northampton, and in the churchyard, except in now-existing vaults and walled graves, and that burials take place in these, only on condition that every coffin buried therein be separately enclosed by stonework or brickwork properly cemented."

With regard to the monuments in the churchyard, we propose first to notice the few tablets that are placed against the exterior walls, and then to give brief particulars of one or two others which call for notice.

But before doing this, there are two points of special interest to be noted, one relative to a piece of carving built into an adjoining house, and the other to an unoccupied sepulchral recess.

Built into the wall of a house, at the south-west corner of the churchyard, is a stone of a cruciform shape, about 20 inches long, by 19 inches across the arms. On it, as is shown in the drawing, is the somewhat rudely carved figure of our Lord on the Cross. There is a cruciform nimbus round the head, and the body is clothed from the waist to the knees. Above the head is a hole,

apparently made by a bullet. Carter who drew this stone on October 13th, 1782, and whose original drawing is in the British Museum, mentions four holes, the three largest of which he believed to have been made by a musket, and the smallest by a pistol shot.

It is difficult to date this sculpture, or to say with certainty to what structure it originally pertained. One



CARVED FIGURE BUILT INTO WALL OF HOUSE,
SOUTH WEST CORNER OF CHURCHYARD.

supposition is, that it is of early fifteenth century date, and was a gable cross on some part of St. Sepulchre's at the time of the building of the tower and spire.

This conjecture is confirmed by the fact that the sculpture is repeated on the other side (*Northamptonshire Notes and Queries*, vol. ii. page 240). It may possibly have been the head of a churchyard cross, though we know of no example that terminated after this fashion.

Various wild suppositions have been hazarded

about this sculpture. It has been said, that it was the original termination to Queen Eleanor's Cross, but the size and workmanship make this theory too absurd to require refutation.

It has also been supposed to be the celebrated "Rode in the Wall" of Northampton, mentioned in several wills and state papers, from Henry III. downwards.

But this is another historical absurdity, for the Rode or Rood in the Wall of this town was an image of much repute, which had a fraternity, possessions, and a seal of its own; with a chapel on the west side of Bridge Street.

A wild and wicked surmise, as absolutely baseless as the story itself, has connected this crucifix with the alleged crucifixion of a christian boy by the Jews of Northampton, in this churchyard, on Good Friday, 1277. The idea that this figure of our Lord on the Cross could be a memorial of such an event, unfortunately still obtains credence in the town—but surely the least reflection, will show the preposterous nature of such a memorial of an awful crime. To make the idea a little more credible, some even assert that the figure is not that of the Saviour, but of the crucified boy.

We have already alluded to the baseless suppositions, which connected the Round of this church of the Holy Sepulchre with a local Jewish Synagogue, and we confidently believe that the 1277 crucifixion is equally fictitious.

It is apparently true, that the Jews of Northampton were charged with this awful offence, early in the reign of Edward I., and that many suffered death in consequence. The myth concerning the practice of ritual murder of young children by Jews, in derision of the Crucifixion, first arose in connection with the death or murder of the boy, William of Norwich, in 1144. It can be proved that this myth originated in the vile imagination of an apostate Jew of Cambridge. His lies were published, and obtained credence throughout Europe just at the time of the Second Crusade, when men's religious passions were roused to fanatical fury. Ever since his time, whenever a little boy has been missing at the Passover-tide, near a Jewish quarter in Europe, the awful suspicion of ritual murder has generally been raised by the ignorant or interested.

At Gloucester, in 1168, the disappearance of a boy Harold, was attributed to this cause. At Bury St. Edmunds, in 1181, a boy Robert was turned into a martyr through the same prejudice. In 1234, seven Jews were hung at Westminster for an alleged crime of this nature. At Lincoln, the well known case of "Little

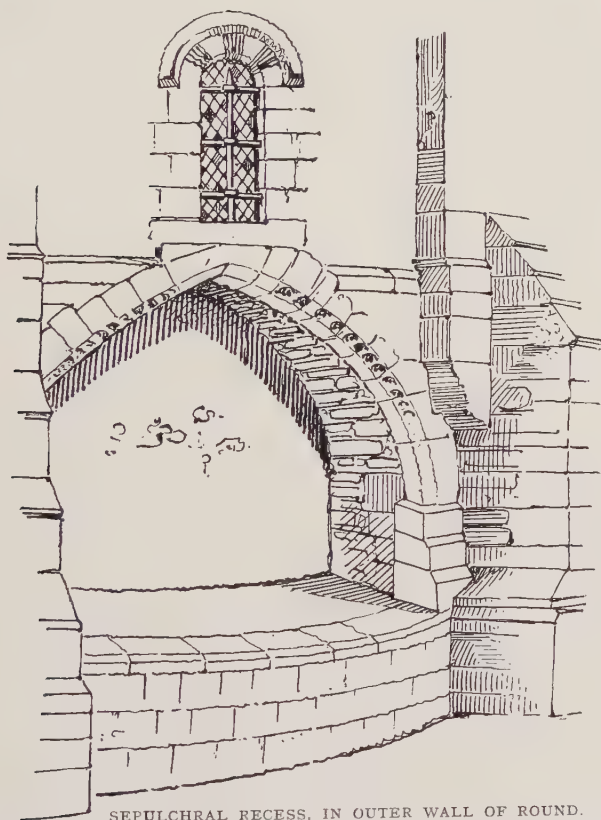
St. Hugh" occurred in 1255, when eighteen Jews were hung and over one hundred imprisoned. Northampton followed suit in 1277 or 1279. It will be recollected that only a few years ago certain Jews in Hungary were subjected to protracted trials and examinations under a like charge. For a complete and most logical disproof of the alleged crime in the case of "Little St. Hugh of Lincoln," an essay on this subject should be read in *Jewish Ideals*, a volume written by Mr. Joseph Jacobs, and published by David Nutt in 1896.

When the time comes for a patient investigation of the Northampton case, we are convinced that the baselessness of the charge will be as completely established as in the case of Lincoln.

Meanwhile it may be noted, as everything that tends to stamp out hideous class lies of this description is desirable, that the usual assertions with regard to the Northampton crucifixion, are even more contradictory than usual. The general account, constantly reproduced in Northampton handbooks, is to the effect that the Jews of the town were charged with this offence in 1277, and that fifty of them were drawn at horses' tails outside the walls of Northampton, and there hung. But a version given in the *Northampton Mercury*, of September 10th, 1791, states that "in 1279, the Jews at Northampton crucified a christian boy upon Good Friday, but did not thoroughly kill him; for which fact many Jews at London, were, after Easter, drawn at the horses' tails and hanged." This last statement seems to have originated with an entry in *Weever's Funeral Monuments*, published in 1631.

In the outer wall of the Round, on the south side just to the west of the porch, is an arched recess 8 ft. 5 in. in length, and sunk 2 ft. 8 in. in the wall. It is not highly ornamented, but the character of the work, and the carving on the bevelled edge of the stone, show that it is of approximately the same date as the tower and spire. Sepulchral recesses of this kind, in the actual walls of a church, whether external or internal, denote that the one for whose interment and effigy such a place was prepared, was a founder or re-founder of the church, or of the particular portion (such as chancel, aisle, etc.) in which the niche occurs. We think there can be no

doubt that this niched receptacle, was here constructed at the time when the tower and spire were built (*circa* 1400) for the burial of the munificent benefactor, who made such extensive alterations and improvements at that date.



SEPULCHRAL RECESS, IN OUTER WALL OF ROUND.

In the absence of direct evidence, it is not possible, after the lapse of five centuries, to say, with any certainty, who this individual was. The priory of St. Andrew was not at this time in at all affluent circumstances, and it is highly improbable that the priory, either directly or indirectly brought about these extensive and and costly alterations in the fabric of the church. Had

this been done by the prior and convent, it would almost certainly have been chronicled in their chartulary.

A study of the *Inquisitiones post mortem*, of about this period yields the name of only one man of means in the locality, who would have been at all likely to be the re-founder of the church.

Sir Thomas Latimer, who died in 1401, was a large landed proprietor, and was possessed of much property in the county, including meadow land just outside the north gate of Northampton, and therefore in close proximity to the church of the Holy Sepulchre. He was also the owner of the Tower near the Dern Gate, and of other house property within the town walls. Sir Thomas was a religious and generous man, and became for a time a zealous supporter of the Lollards. At the close of his life, it is supposed from the terms of his will, dated September 13th, 1401, that he recanted his errors. The following are the opening clauses of his last testament :—

"In the name of God, etc. I, Thomas Latymer, of Braybrok, a fals knyght to God, thankyng God of his merci, havynge sicke minde as he vouchittsaff; desiryng that Goddes will be fulfilled in me, and in all Godys, that he hath taken me to kepe; and to that make my iestament in this manere. Furst, I knowlyche on unworthy to bequethyn to him anything of my power; and therefore I pray to him mekely of his grace, that he will take so poor a present, as my wreechid soule ys, into his merci, through the beseching of his blessyd Modyr and his holy Seynts; and my wreechyd body to be buried, where that ever I dye, in the next Chirche-yerde God vouchsafe, and naut in the chirche; but in the utterest corner, as he that ys unworthi to lyn therein, save the merci of God. And that there be non manner of cost, don about my beryng, neyther in mete, neyther in dryngge, nor in no other thing, but it be to any such one that needyth it, after the law of God; save twey tapers of wax; and anon, as I be dede, put me in the Erthe. . . ."

It is not known, we believe, where Sir Thomas Latimer was buried; probably in the churchyard at Brabrook. The sepulchral recess at St. Sepulchre's seems never to have been used for burial. From all the circumstances relative to Sir Thomas Latimer, we are strongly inclined to think that he was the rebuilders of St. Sepulchre's, very possibly as an outward token of his reconciliation to the Church in a town where Lollardism was for a time rampant; that his humility led him originally to design for his future use an outside sepulchral recess; but that the approach of death wrought in him the deeper humility, expressed in the touching terms of his will.

External founders' tombs are of much rarer occurrence than those within the fabric. Instances of about this period occur at the parish churches of North Wingfield, and Sawley, Derbyshire, and on the east side of the north transept of Lichfield cathedral church. A foolish idea is sometimes prevalent, that external sepulchral recesses were intended for the burial of those who died excommunicate, but to our mind they merely denote extra humility on the part of the particular founder.

On a tablet against the south side of the church, is the following affecting inscription :—

In memory of
Thomas, the son of
Thos. and Mary Alliston,
who died in Portugal
three days after his arrival,
August, 1774, aged 21.

In search of health to distant lands
He crossed the ocean o'er ;
But searched in vain till he arrived
Safe on the heavenly shore.

Benjamin and Ann,
near this interred, died in
their infancy.

On the west front of the tower to the south of the entrance, is a tablet inscribed with a poetical (?) stanza of ambiguous meaning :—

Eleanor, the wife of John Fox, died May
the 8th, 1771, Aged 40.

Shall not each Warning give a strong Alarm ?
Warning far less than that of Bosom torn
From Bosom, bleeding o'er the sacred Dead.
Then should not each Dial strike us as we pass.

John Fox, husband of the above, died Feb. 4th, 1774.
Eleanor, died Dec. 2nd, 1806.

On the north side of this west entrance, is a second tablet :—

Sacred
to the memory of
Elizabeth, wife of
Robert Page,
who died 18th Aug. 1830,
in the 45th year of her age.
Also one of their infant children.

Also of
Ann, second wife of the
above Robt. Page,
who died 7th July, 1851.
in the 61st year of her age.
Robert Page,
husband of the above,
departed this life 14th Aug. 1862,
aged 77.

There are but two or three of the ordinary tomb-stones which seem to justify a full rendering. The oldest one to the south west of the church is now rapidly decaying. It reads as follows :—

1647.
[H]eare lyeth the
[Bo]die of John Bed
[dle]s, seneor, who
[di]ed 29 day of
[No]vember,
1647.

The burial of John Biddles is recorded in the parish registers on the day of his death. He is frequently mentioned in the vestry books.

Three other stones are thus inscribed :—

Sacred
to the memory of
Alice Dinsdale, spinster,
who
lived for 24 years as an upper
servant in the family of
Sir Richard Brooke, Bart.,
of Great Oakley, in this county,
she died Oct. 20, 1817,
in the 44 year of
her age.

If upright worth and virtue claim the tear
Reader 'tis due to her who's buried here ;
Grateful, affectionate, sincere, and kind,
Her memory dwells with those she left behind ;
In faithful services her life she past
With conscientious duty to the last ;
Her troubles in this vale of tears have ceas'd
By faith translated to her Saviour's breast ;
We trust above she triumphs with the blest.

Sacred
to the memory of
the Rev. F. H. Y. Powys,
eldest son of the late
Hon. and Rev. Frederick Powys,
Rector of Achurch
and Aldwinckle St. Peter's,
in this county ;
who departed this life
Jan. 14th, 1863,
aged 55.
His end was peace.

In memory of John Chittem, ensign of the
4th Royal Veteran Battallion, who died
18th Apl. 1854, aged 79.

With regard to the Fourth Royal Veteran Battalion, the records at the war office shew that there were in all thirteen regiments of Veterans. They were raised with the object of resisting the threatened invasion of this country by Napoleon, and were composed, as far as the rank and file were concerned, of old soldiers. When the particular cause of danger, which called them into existence disappeared, they were disbanded.

The Fourth Royal Veteran Battalion was raised Dec. 25th, 1802, its principal officers being Colonel Grice Blakeney (who held the rank of Lieut.-General in the regular army), Lieut.-Col. Peter Daly, and Major Robert Browne, who all continued to serve with the regiment till its disbandment in 1814.

John Chittem joined the Battalion on November 14th, 1811, and served with it during the three remaining years of its existence. He had never given any previous service in the regular army.

The only lost churchyard inscription that we are able to reproduce, is the following interesting one taken from the manuscript history of Northampton, in the possession of Mr. Crick.

“ On a flat stone in the churchyard, adjoining the chancel door, is the following :—

Here lie the Remains of Elizabeth, the wife of William Haddon, Currier, and daughter of John Adams, Coachman to king James II. She departed this life the 29th of May, 1765, aged 77.

Also the said William Haddon her husband, who departed this Life 10th of August, 1769, aged 80, having been servant 54 years successively to the late Mr. Alderman Woolston's family and their successors."

An alphabetical list, with the date of death and age of the departed, from all the legible stones within this extensive burial ground, is given in the appendix.





CHAPTER VIII.

VICARS AND PATRONS.

THE FOLLOWING list of fifty-seven vicars of St. Sepulchre's has been compiled, after great trouble and much original research. The labour involved in making such a list can only be realised by those who have undertaken such a work. It can fairly be stated that every available source (many of them little known or used) has been put under contribution, and it is not at all likely that the list can be further enlarged or amended. A considerable number of the published lists of incumbents of our English parishes, as well as those painted or inscribed in our churches after a happy modern fashion, are misleading and sadly imperfect.

There is only one comment to be offered, before proceeding to this full list of vicars and patrons. It has been thought best to include in this list several incumbents of St. Sepulchre's during the Commonwealth period, who were not technically vicars, but who served the parish in that capacity. It may be noted that the usual assumption of our civil war novelists and second-rate historians, as to the vulgarity and ignorance of the Commonwealth ministers, is here once again disproved. All these irregular vicars had university degrees.

LIST OF

	NAMES.	DATE OF INSTITUTION.	PATRONS.
I.	.. John de Einesham ..	.. 1226 ..	The Prior and Convent of St. Andrew, North- ampton.
II.	.. William .. ..	.. 1238 ..	Ditto ditto ..
III.	.. Thomas .. ..	.. 1263, July 25th	Ditto ditto ..
IV.	.. Peter de Northampton..	.. 1274, Aug. 24th	Ditto ditto ..
V.	.. William de Braunfeld ..	.. 1327, Jan. 25th	Ditto ditto ..
VI.	.. William le Wise ..	.. ..	.. ..
VII.	.. William de Creton ..	.. 1354, Jan. 31st	The King
VIII.	.. John Dickens de Thorp Langeton	1367, June 4th	Prior and Convent of St Andrew
IX.	.. Richard de Bleseby de Geytington	1372, June 2th	The King (the temporal ities of the Priory being in his hands owing to the war with France).
X.	.. William Brian .. ..	.. 1374, April 26th	The King ditto ..
XI.	.. John Warde .. ..	.. 1377, Aug. 4th	The King ditto ..
XII.	.. John de Botheby ..	.. 1380, Sept. 12th	The King ditto ..
XIII.	.. Thomas Gardener ..	.. 1402, July 28th	Prior and Convent of St. Andrew
XIV.	.. John Crouche .. ..	.. 1409, Nov. 24th	Ditto ditto ..
XV.	.. John Pertenev .. ..	.. 1412, July 5th	Ditto ditto ..
XVI.	.. Henry Thame .. ..	.. ..	.. ..
XVII.	.. William Colet .. ..	.. 1415, April 17th	Ditto ditto ..
XVIII.	.. Henry Thame .. ..	.. 1416, Jan. 9th	Ditto ditto ..
XIX.	.. Thomas Cross .. ..	.. ..	.. ..
XX.	.. John Peek .. ..	.. 1432, June 30th	Ditto ditto ..
XXI.	.. Thomas Castell .. ..	.. 1439, Sept. 6th	Ditto ditto ..
XXII.	.. William Hastings, M.A.	.. 1444, Oct. 18th	Ditto ditto ..
XXIII.	.. John Edwyn .. ..	.. 1454, Oct. 12th	Ditto ditto ..
XXIV.	.. Thomas Robyns, M.A...	.. 1462, June 15th	Ditto ditto ..
XXV.	.. Robert Preston, M.A. ..	.. 1475, Sept. 15th	Ditto ditto ..
XXVI.	.. Robert Knaresburgh, M.A.	.. 1498, April 24th	Ditto ditto ..
XXVII.	.. John Bell, M.A., .. ..	.. 1506, Dec. 19th	John Cocks (pro hac vice)
XXVIII.	.. Richard Grace .. ..	.. 1530, July 16th	Prior and Convent of St. Andrew
XXIX.	.. Thomas Houghton, M.A.	.. 1574, Sept. 11th	The Bishop (by lapse) ..
XXX.	.. Edmund Lytler .. ..	.. occurs 1578 ..	.. ..
XXXI.	.. Edmund Skinner .. ..	.. occurs 1583 ..	.. ..
XXXII.	.. John Nicholson, B.A. ..	.. 1594, Aug. 27 ..	The Queen
XXXIII.	.. Robert Sybthorpe, M.A.	.. 1618, Mar 11th	Sir John Lambe, Kt. ..
XXXIV.	.. David Owen, D.D. ..	.. 1622, Oct. 2nd	Ditto
XXXV.	.. Richard Crompton, B.A.	.. 1623, Jan. 21st	Ditto
XXXVI.	.. Giles Thorne, B.D. ..	.. 1639, June 7th	Ditto
XXXVII.	.. John Hill, M.A. .. ..	.. 1640, Feb. 11th	Ditto
XXXVIII.	.. Archibald Symmer ..	.. 1641, March 6th	Ditto

VICARS.

CAUSE OF VACANCY.	AUTHORITIES.
.. .. .	.. Register of Hugh Wells, Bishop of Lincoln.
.. .. .	.. Register of Robert Grosseteste, Bishop of Lincoln.
y death of William, last vicar ..	.. Register of Richard Gravesend, Bishop of Lincoln.
y death of Thomas ..	.. Ditto do. do.
y death of Peter ..	.. Register of Henry Burghersh, Bishop of Lincoln.
.. .. .	.. Register of John Gynewell, Bishop of Lincoln.
y death of William Le Wyse ..	.. Ditto do. do.
y death of William de Creton ..	.. Register of John Buckingham, Bishop of Lincoln.
y resignation of John Dickers ..	.. Ditto do. do.
y resignation of Richard de Bleseby	.. Ditto do. do.
xchanged with William Brian ..	.. Ditto do. do.
xchanged with John Warde ..	.. Ditto do. do.
xchanged with John de Botheby	Register of Henry Beaufort, Bishop of Lincoln.
y resignation of Thomas Gardener	Register of Philip Repingdon, Bishop of Lincoln.
y resignation of John Crouche ..	.. Ditto do. * do.
.. .. .	.. Ditto do. do.
xchanged with Henry Thame ..	.. Ditto do. do.
e-exchanged with William Colet	.. Ditto do. do.
.. .. .	.. Register of William Grey, Bishop of Lincoln.
y resignation of Thomas Cross, last vicar	.. Ditto do. do.
y death of John Peek ..	.. Register of William Alnwick, Bishop of Lincoln.
y death of Thomas Castell ..	.. Ditto do. do.
y death of William Hastynges ..	.. Register of John Chedworth, Bishop of Lincoln.
y resignation of John Edwyn ..	.. Ditto do. do.
y death of Thomas Robyns ..	.. Register of Thomas Rotherham, Bishop of Lincoln.
y death of Robert Preston ..	.. Register of William Smyth, Bishop of Lincoln.
y resignation of Robert Knaresburgh	.. Ditto do. do.
y resignation of John Bell ..	.. Register of John Longland, Bishop of Lincoln.
.. .. .	.. Register of Edmund Scambler, Bishop of Peterborough.
y resignation of Thos. Houghton	Parish Registers.
.. .. .	.. Parish Registers.
y resignation of Edmund Skinner	Register of Richard Howland, Bishop of Peterborough.
y death of John Nicholson ..	.. Register of Thomas Dove, Bishop of Peterborough.
y resignation of Robt. Sybthorpe	.. Ditto do. do.
y death of David Owen ..	.. Ditto do. do.
y resignation of Richard Crompton	Register of John Towers, Bishop of Peterborough
cession of Giles Thorne ..	.. Ditto do. do.
y resignation of John Hill ..	.. Institution Books at Public Record Office.

LIST OF VICARS—

NAMES.		DATE OF INSTITUTION.	PATRONS.
XXXIX. ..	Arthur Leonard, M.A. ..	.. occurs 1650 ..	Acted as Vicars, but were not legally instituted
XL. ..	Richard Trueman, M.A. ..	.. occurs 1651 ..	
XLI. ..	Daniel Walsh, M.A. ..	.. 1657, Nov. 27th	Ferdinando Archer, Gent.
XLII. ..	James Langley, M.A. ..	.. occurs 1658 ..	Acted as Vicars, but were not legally instituted
XLIII. ..	Edward Piers, M.A. ..	.. occurs 1660 ..	
XLIV. ..	Thomas Rushworth, B.A. ..	.. occurs 1666 ..	The King (by lapse) ..
XLV. ..	Joseph Bracegirdle, B.A. ..	.. occurs 1667 ..	
XLVI. ..	Jonas Whitwham ..	.. 1668, May 1st ..	Nathaniel Whalley, D.D. ..
XLVII. ..	John Clarke ..	.. 1708, Feb. 25th	Rev. Eyre Whalley ..
XLVIII. ..	Peter Whalley, B.A. ..	.. 1748, Sept. 23rd	Rev. Joseph Trapp ..
XLIX. ..	Tilley Walker, M.A. ..	.. 1762, Aug. 31st	Rev. Edward Watkin ..
L. ..	John Watkin, B.D. ..	.. 1776, April 24th	The Bishop (J. Watkin the patron, having let it lapse)
LI. ..	George Watkin, B.D. ..	.. 1787, June 8th..	Edward Watkin, Esq., of Rugby
LII. ..	Thomas Watts, B.C.L. ..	.. 1803, Oct. 11th	Thomas Butcher, Esq. ..
LIII. ..	Edward Robert Butcher, M.A. ..	.. 1821, Jan. 11th	Thomas Butcher, Esq. ..
LIV. ..	Trefusis Lovell, M.A. ..	.. 1822, June 20th	The Trustees of T. Butcher
LV. ..	William Butlin, M.A. ..	.. 1841, Jan. 6th ..	Lord Overstone ..
LVI. ..	Frederick F. M. S. Thornton ..	.. 1878, Dec. 23rd	Lord Wantage ..
LVII. ..	Charles Brookes ..	.. 1890, May 29th	.. ..

PATRONS.—The appointment to the living of St. Sepulchre's remained in the hands of the Prior and Convent of St. Andrew, from the days of Simon de St. Liz till 1539. St. Andrew's monastery originally appointed to the following Northampton churches: All Saints, St. Giles, St. Michael, St. Gregory, St. Peter (with Kingsthorpe and Upton), St. Edmund, St. Bartholomew, and the chapel of St. Thomas, as well as to St. Sepulchre's.

During the French wars of Edward III. and Richard II., the king appointed to these benefices. The Priory of St. Andrew was dependent on the French abbey of St. Mary de Caritate, and hence its revenues and emoluments were seized by the crown. In the reign of Henry IV., the Priory obtained leave to retain possession of their temporalities during war with France, upon paying annually to the crown a pension of twenty shillings.

The nomination by John Cocks, in 1506, implies that a single presentation had been sold to a private patron

continued.

CAUSE OF VACANCY.

AUTHORITIES.

.. .. .	..	Parish Vestry Books.		
.. .. .	..	Ditto.		
.. .. .	..	Augmentation Books, in Lambeth Library.		
.. .. .	..	Parish Vestry Books.		
.. .. .	..	Ditto.		
.. .. .	..	Ditto.		
.. .. .	..	Ditto.		
.. .. .	..	Register of Joseph Henshaw, Bishop of Peterborough.		
By death of Jonas Whitwham	..	Peterborough Diocese Book.		
By death of John Clarke	..	Ditto.		
By resignation of Peter Whalley	..	Ditto.		
By resignation of Tilley Walker	..	Register of John Hinchcliffe, Bishop of Peterborough.		
By cession of John Watkin	..	Ditto	do.	do.
By death of George Watkin	..	Register of Spencer Madan, Bishop of Peterborough.		
By death of Thomas Watts	..	Register of Herbert Marsh, Bishop of Peterborough.		
By resignation of Edward Butcher	..	Ditto	do	do.
By resignation of Trefusis Lovell	..	Register of George Davys, Bishop of Peterborough.		
By death of William Butlin	..	Register of William Connor Magee, Bishop of Peterborough.		
By resignation of Frederick Thornton	..	Ditto	do	do.

for that turn. This trafficking in spiritualities was not an uncommon feature of English monasticism in its later and degenerate days.

After the dissolution of the monasteries the patronage remained in the hands of the crown, queen Elizabeth presenting in 1594. In the time of James I., the crown conferred the patronage on Sir John Lambe, chancellor of the diocese.

At the beginning of the Commonwealth troubles, Sir John Lambe disposed of his patronage to Mr. Peter Whalley, of Northampton, who seems to have been generally respected by his fellow townsmen. He was three times mayor, dying in 1655 in the midst of his third mayoralty. On his death the patronage passed to his son, the Rev. Nathaniel Whalley, who was successively scholar and fellow of Wadham College, Oxford. He published two volumes of sermons in 1695 and 1698, and was for 38 years rector of Broughton, where he died July 29th, 1709.

In the list of patrons, Ferdinando Archer's name occurs in 1657: he may have been a trustee of Peter Whalley. Ten years later, in a document subsequently quoted, the joint patronage of the vicarage is said to have rested with Mr. Archer and Mr. Whalley.

After the death of the Rev. Eyre Whalley, this living seems to have been successively purchased by the families of Trapp, Watkin, and Butcher. Finally, the advowson was bought by Lord Overstone, towards the end of the Rev. W. Butlin's incumbency, and is now in the hands of his son-in-law, Lord Wantage.

THE VALUE OF THE LIVING.—As to the value of the living of St. Sepulchre's, which was always small, by far the larger part of its revenues or tithes were, from an early date, appropriated to the adjacent priory of St. Andrew.

As we have already seen,* the church, soon after its erection, was handed over by its founder to this religious house, which at first received all the emoluments of the living and paid a chaplain a miserable pittance to do the work. When compelled by the bishop to appoint a regular vicar with a fixed stipend, we find from bishop Hugh Wells' endowment book at Lincoln (1209-1235), that the following arrangement was made:—

"Vicarius in ecclesia Sancti Sepulcri, Northampton, qui est eorundem (i.e. monachorum) auctus et ordinatus est sic. Vicarius habebit nomine vicarie suae sibi in refectorio vel in camera prioris utrum voluerit, unum corredium monachale, et garcioni suo unum corredium garcionis, et duas marcas annuas pro stipendiis, et in oblationibus et secundo legato, et in sponsalibus et corpore praesenti, ut supra vicaria Omnium Sanctorum. Monachi vero omnia onera sustinebunt ut supra. Et est ibi capella Sancti Thome quae non consuevit deserviri nisi de gratia."

Freely translated, this means that the vicar was to have a "corrody," that is, a right to his meals at the priory, either at the common table in the refectory or in the prior's chamber, whichever he preferred, together with a corrody for his servant at the servant's table. Such an arrangement as this is peculiar, and would of course only be possible where the appropriated church was closely adjacent to the priory or abbey. In addition to his corrody, the vicar was also to receive two marks a year as stipend, and as regards "oblations, legacies,

* Chapter II., pp. 24 and 25.

burial and marriage fees," he was to enjoy the same privileges as the vicar of All Saints'. Turning to the endowment of the vicarage of All Saints', for an explanation of this clause, we find that the incumbent of that church was to receive :—

" In quatuor principalibus festis oblacionem scilicet in quolibet festo vi. denarios. Item medietatem secundi legati. Item qualibet die dominica residuum panis benedicti. Item quum celebrabit pro corpore praesenti vel in contractu nuptiarum unum denarium."

In other words, at each of the four principal feasts he was entitled to sixpence; also the half of every alternate legacy to the church; also on every Lord's Day the residue of the blessed bread; also whenever he celebrated mass at a funeral or a wedding, one penny.

One or two of the above expressions perhaps require a word of explanation.

(1) *Secundum legatum* or alternate legacy. In all churches appropriated to the abbey of Osney, there was a very similar arrangement. There the vicars were to have every second legacy, if to the value of sixpence, and one half of it, if beyond that value.

(2) Blessed bread. In early days there were offerings of bread for the Holy Eucharist, of which a part was consecrated for use in the Sacrament; the rest being simply blessed and distributed to the faithful as a token of goodwill and christian fellowship. The Roman "*pain-beni*" is a relic of this ancient custom.

(3) Funeral mass. This represents the "*missa praesenti corpore defuncti*," or mass on the day of burial, as opposed to the mere memorial mass, which might be celebrated at any time.

The original arrangement does not appear to have proved satisfactory, for we find that the vicars gave up their "*corrody*" and received instead the small tithes and offerings, the great tithes still going to the priory. The taxation roll of Pope Nicholas, drawn up in 1291, gives the annual value of the living as £2 13s. 4d.; but two centuries later the *Valor Ecclesiasticus* of Henry VIII. estimates the annual value of tithes and offerings at £6 1s. 0d. To form a rough estimate of the value of money in the time of Henry VIII. in accordance with its present purchasing power, we have to multiply by about twenty.

In 1667, the benefice is said to have been worth five and twenty pounds, and at the beginning of the next century the income seems to have been the same. The sources from which the vicar's income was then drawn, are set forth in an interesting document, now preserved in the Bishop's Registry at Peterborough. It reads as follows :—

"A Terrier of ye vicarage of ye Holy Sepulchre, Northampton, July ye 18th, 1723.

"There is a Barn of about two Bays of Building, and a little garden, and a piece of ground of about a rood behind it adjoining to it, scituate in ye North Street . . . which belongeth to the Vicarage.

"There is also a very good house and gardens and out-houses, lately purchased by contribution money of Mrs. Elizabeth Gardiner, and annexed to ye vicarage for ever, scituate in the North Street, over against ye church of ye Holy Sepulchre . . . There is also belonging to the vicarage a Tyth arising from all houses and lands within ye parish, as also all Tyth-pigs in kind; and a rate for all Tyth-milk; as also all Easter offerings, and all mortuaries; churching-dues, and ye profit of ye church yard; and ye use of ye middle Isle in ye chancel for a burying place, notwithstanding it is repaired by ye parish."

NATHANIEL WHALLEY, *Clerke, Patron.*

JOHN CLARKE, *Vicar*

THOMAS GOODING, }
WILL: CHAMBERLAIN, } *Church-wardens.*

With regard to the above mentioned tithe, we find that at the close of the century it had been commuted for a payment of sixpence in the pound on the value of all houses and lands within the parish. Accordingly in the records of Northampton for 1796, we find an order by the Assembly that the trustees of the corporation Field Lands should annually pay this sum (sixpence in the pound) to the vicar of St. Sepulchre's for the time being, for their land within the bounds of his parish. The parish chest also contains several lists of similar payments by private individuals, between the years 1767 and 1784. Early in the present century, however, this payment had fallen into abeyance, and in 1844 the then vicar (Rev. W. Butlin) commenced a suit in chancery for its recovery. At the July assizes at Northampton in 1846, the vicar obtained a verdict, which was afterwards, however, set aside by the Lord Chancellor, in consequence of some irregularity. A new trial was ordered, but subsequently the suit was abandoned.

In 1809, 1811, and 1812, the governors of Queen Anne's Bounty made grants to this benefice of £100, £100, and £1000, which sum (£1200) was expended in 1819, in the purchase of land in St. Giles' parish. This, however, was subsequently sold, and the purchase money invested with the Bounty Board.

In 1865, the Rev. W. Butlin (patron and vicar) gave £900 as a benefaction to augment the living, which was met by the ecclesiastical commissioners with a grant of an equivalent amount. The present value of the living is said to be £252

We have been unable to ascertain anything with regard to the recent owners of the rectorial or great tithes. Up to the time of the Reformation, they were enjoyed by the monks of St. Andrew, but on the dissolution of the priory in 1539, they passed into the hands of the crown. Whether they were ever granted to any private individual or were allowed gradually to lapse, does not appear.

In Bridges' time (1720), the lay impropriator was said to be — Pilkington, Esq., but the "Notitia Parochialis" (Lambeth Library) of 1705, contains the following statement by the then vicar, Jonas Whitwham:—"There is no man that will acknowledge himselfe Improprator of the parish, but doth alledge that the Tithes in the Field did belong to a church called St. Lawrence, which is demolished, and the churchyard made a garden of."

THE VICARAGE HOUSE.—A note in the parish register records the fact that the original vicarage house was bought by voluntary subscription in 1714. This house stood on the east side of Regent Square, exactly opposite the present vicarage. Early in the present century, this first vicarage house was exchanged for one in Sheep Street facing the west entrance to the church. This in turn was sold in 1880, and the proceeds expended, with certain benefactions added, in the purchase of the present vicarage house in Regent Square, to complete which a loan has been granted by Queen Anne's Bounty, of £500, to be repaid by thirty annual instalments.

NOTES ON THE VICARS.—The following biographical notes with regard to the successive vicars will be of some interest. We have not been able to glean anything

with regard to several of the earlier ones, but of most of the later ones something has been recorded. The only vicar of real historic fame amongst them (to whom the larger portion of our space has been devoted) was that strenuous upholder of the divine right of kings, Dr. Robert Sibthorpe.

I. JOHN DE EINESHAM, 1226, was probably the first vicar of St. Sepulchre's. At first St. Sepulchre's and the other Northampton churches in the gift of the priory of St. Andrew would be served by the monks themselves, but the English bishops in the twelfth century generally tried to restrain the monks from a personal cure of souls, obliging them to live according to cloister rule. The religious houses were not satisfied with simply appointing rectors, but desired to appropriate the greater part of the tithes. They therefore nominated secular priests to act as chaplains, vicars, or curates (for these terms were then almost interchangeable) to do the duty. Often, however, the officiating clergy were so insufficiently paid, and removed on such trifling pretence, that the bishops at last insisted on perpetual vicars, properly endowed and regularly instituted. So far as England was concerned, this principle was adopted at the Synod of Westminster, held in 1200:—"We decree that in any church appropriated by any of the religious, a vicar be instituted by the care of the bishop, who is to receive a decent competency out of the goods of the church." This decree was vigorously enforced upon the monasteries by Hugh Wells, bishop of Lincoln, 1209-1235; accordingly we find John de Einesham appointed first vicar of St. Sepulchre's in 1226.

There was a John de Eynsham instituted vicar of Earl's Barton on July 26th of the same year, who retained that vicarage (which was in the gift of the Abbey of Delapré) for four years. Plurality was quite the exception at that date, but possibly, the two vicarages of St. Sepulchre's and Earl's Barton, were then held by the same priest.

IV. PETER DE NORTHAMPTON, the fourth vicar, was appointed master of St. David's Hospital, Kingsthorpe, on January 5th, 1297, which office he resigned in 1301.

VII. WILLIAM DE CRETON was instituted to the vicarage of St. Bartholomew, Northampton, on April

29th, 1350. This church stood just without the north gate, on the east side of the road leading to Kings-thorpe. It was given by Simon de St. Liz to the priory of St. Andrew. William de Creton resigned this living, when he was appointed to St. Sepulchre's, after four years incumbency.

IX. RICHARD DE BLESEBY, on resigning St. Sepulchre's in 1374, was appointed to the vicarage of Eltington, in this county, on the presentation of the abbey of Pipewell. In November, 1377, he resigned Eltington, and was appointed to the vicarage of Little Houghton, which was in the gift of the priory of St. Andrew.

X. WILLIAM BRIAN, after holding the living of St. Sepulchre's for three years, exchanged with John Ward, vicar of King's Newnham, Warwickshire.

XI. JOHN WARD, after an incumbency of three years, exchanged with John de Botheby, vicar of Honne (? Hound), Winchester diocese. On May 23rd, 1391, the king presented him to the vicarage of Sulgrave, which he appears to have held until 1423. He was also vicar of Paston, 1397 to 1421.

XII. JOHN DE BOTHEYBY, as has just been mentioned, came originally from Honne, in the diocese of Winchester, which benefice he exchanged for St. Sepulchre's in 1380. In July, 1402, he again effected an exchange, receiving the living of Brayfield for that of St. Sepulchre's. In March, 1402-3 he left Brayfield, and was preferred to St. Bartholomew's, Northampton, which he held till 1413. Between 1395 and 1402, John de Botheby (or at all events a priest of that name) was also vicar of East Haddon.

XIII. THOMAS GARDENER, a native of Market Harborough, was instituted vicar of Ashby St. Ledgers, October 31st, 1396. In July, 1401, he was preferred to the vicarage of Brayfield, which he only held for a year. He came to St. Sepulchre's in 1402.

XIV. With regard to JOHN CROUCHE, there is a highly interesting entry on one of the latter pages of the cartulary of St. Andrew's Priory, at the British Museum (Cotton MSS. Vesp. E. xvii. f. 211). The following is an extended transcript of the original:—

VESP. E. xvii. f. 211.

Cum dominus Johannes Crowch, vicarius perpetuus ecclesie sancti Sepulcri, ville Norhampton anno regni Regis Henrici quarti post pacificam possessionem canonice dicti Johannis habitam et adeptam eo quod dictus vicarius non fuit bene dispositus nec habilis ut asseruit in facultatibus ad tenendum hospitalitatem et regimen sue domus dimisit et tradidit suum beneficium ad firmam priori monasterii Sancti Andree et conventui ibidem sub hac forma videlicet quod dicti prior et conventus eidem domino Johanni vicario darent annuatim unam pensionem v marcarum cum uno corodio poculenti et esculenti ac unius robe hujusmodi vicario decentis et convenientis pro quibus vero v. marcis et corodio dictus vicarius dictam ecclesiam in divinis officaret et parochianis ibidem annuatim durante vita ejusdem Johannis sacramenta et sacramentalia ac cetera omnia et singula que cure ibidem incumbunt et pertinent quovis modo faceret fideliter ministrando proviso semper quod dicti prior et conventus ibidem omnes et singulos perventus cujuscunque generis dicte ecclesie de jure et laudibili consuetudine pertinentes et qualitercumque spectantes prefate vicarie perciperent et haberent ac etiam dicti prior et conventus omnia et singula onera ordinaria vel extraordinaria dicte ecclesie sue vicarie incumbencia subirent ac dictum vicarium inde penitus acquietarent tandem ex post facto dictus dominus Johannes Crowch anno xj.^{mo}. regni Regis Henrici quarti venit coram dictis priore et conventu penitencia ductus de convencione predicta quasi ex inconstancia motus querulando quod tantis laboribus esset fatigatus ex itinere in eundo in yeme in noctibus ad cenam et redeundo ad beneficium suum et per tanta discrimina viarum passus pericula in hujusmodi nocturnali tempore quod nullo modo potuit nec voluit de cetero talia sustinere quia suscepissus esset ei ut asseruit dictum beneficium absolute resignare quam hujusmodi pericula et labores pro tam modico stipendio supportare Et ut asseruit nisi voluerint dictum beneficium concedere eidem vicario modo et forma quibus dominus Radulphus predecessor suus ac omnes predecessores sui a tempore cujus contrarium memoria hominum non existit habuerunt videlicet quod ipse-met vicarius reciperet omnes oblationes obventiones et proventus dicte ecclesie et vicarie qualitercumque spectantes seu dictum beneficium concernentes preter ceram reddendo inde annuatim eisdem priori et conventui pensionem solidorum more soluto consueto unde super hiis habito tractatu inter dictos priorem et conventum ex una parte et dictum vicarium cum consilio suo ex altera parte convenerunt in hunc modum videlicet quod dictus prior et conventus ejusdem loci concesserunt dicto Johanni Crowch ut dictus Johannes haberet sicut omnes predecessores sui habuerunt dictam vicariam cum rectoria infra muros existente cum omnibus proventibus decimis oblacionibus juribus et pertinentiis universis eidem ecclesie sive vicarie spectantibus et contingentibus ad terminum viginti quatuor annorum prout plenius in quibusdam indenturis inter dictos Priorem et conventum ex una parte et dictum Johannem Crowch ex altera parte inde confectis continetur.

From this it appears that John Crouch, immediately on his institution to the vicarage of St. Sepulchre's, November 1409, told his patrons that he did not consider himself in any way fitted to enter upon the duties of house-keeping or providing for himself. The Prior and Convent of St. Andrew thereupon agreed that the vicar should receive from the priory a pension of five marks, and a suitable habit every year, together with a daily

corrody of meat and drink, or in other words, a right to sit down to meals at the priory. The priory received all the emoluments of the vicarage, but John Crouch undertook to duly discharge all its duties. This arrangement only continued for a few months, for in 1410 the vicar expressed himself as altogether dissatisfied. He complained that the going backwards and forwards to meals in the winter at night, caused him so much fatigue and exposed him to so many dangers by the way, that he desired to resign his benefice unless some change could be effected. The priory listened to his complaint, and agreed that he should henceforth receive all the emoluments and appurtenances of the vicarage and rectory, with two exceptions. The vicar agreed out of his small stipend, to pay forty shillings a year to the priory, and also to forego his claim to the wax which remained from the candles and torches used for devotional and funeral purposes. This would bring in no inconsiderable sum in a town church, where wax lights for such purposes were in constant use.

The sum of forty shillings was, possibly, regarded as an equivalent for the rectorial or great tithes, which would be of small value in a town parish which did not extend outside the town walls.

It will be recollected that the first endowment of this vicarage at the beginning of the thirteenth century, provided a monastic corrody for the vicar, but this must have been soon abandoned, for vicar Crouch states that his predecessors had received the usual tithes and emoluments from time immemorial. His corrody arrangement was evidently quite an exceptional matter, from the fact of its being entered in the cartulary of the priory.

When John Crouch speaks of "Ralph, his predecessor," it must surely be some mistake of the original copyist of the agreement, for his predecessor in the vicarage was Thomas Gardner. The name Ralph does not occur anywhere in the list of St. Sepulchre's vicars.

After an incumbency of barely three years, John Crouch resigned the living of St. Sepulchre, and was appointed by the priory to the vicarage of Hardingstone, which he held till 1420.

XVI. and XVIII. HENRY THAME, the date of whose institution to St. Sepulchre's is unknown, exchanged

that benefice for Preston Deanery with WILLIAM COLET. He was instituted to Preston Deanery on April 17th, 1415, but only held that living for a short time, re-exchanging with William Colet on January 9th, 1416, when he returned to St. Sepulchre's.

XXIII. JOHN EDWYN was instituted to the vicarage of Desborough, at the nomination of the priory of Rothwell, on April 2nd, 1450, and held that benefice till he came to St. Sepulchre's.

XXIV. THOMAS ROBYNS was educated at Oxford, where he was admitted to the degree of B.A. in 1455, and to that of M.A. in 1459. He was instituted to the vicarage of St. Bartholomew, Northampton, September 21st, 1461, and continued to hold it together with that of St. Sepulchre, till his death in 1475.

XXV. ROBERT PRESTON took the degree of B.A. at Oxford, in 1456, and M.A. in 1459.

XXVII. JOHN BELL, M.A., left St. Sepulchre's for All Saints', Northampton, 1530, and held the latter benefice till 1539. His name appears as a witness to many All Saints' and St. Sepulchre's wills.

XXVIII. RICHARD GRACE, the last of the pre-reformation vicars, witnesses many St. Sepulchre's wills. The latest of these wills in which his name occurs, is that of John Farington, December 26th, 1549. The will of Alexander Baynes, 1546, thus concludes:—"Witness Sir Richard Grace, vicar of Seynt Pulcres, my gostly father."

XXIV. THOMAS HOUGHTON, (B.A. Oxford, 1572-3, M.A. 1576), was married to Mary Greene on November 13th, 1574, a few months after his institution. There were five children by this marriage: John, baptized 1577; Mary, 1583; Catherine, 1588; George, 1591; and Lawrence, 1594. He continued to reside in the parish for many years after his resignation of the benefice, and was buried at St. Sepulchre's on March 8th, 1596-7.

XXXI. EDMUND SKINNER was the son of Thomas Skinner, of Ledbury, Herefordshire; he was educated at Oxford, 1575-6, but it is doubtful whether he ever took his degree. He married Bridget, daughter of Humphrey Radcliffe, by whom he had seven children, whose baptisms are recorded in the St. Sepulchre's registers, viz.:—Katherin, March 8th, 1583-4; Anne, September

19th, 1585; Thomas, April 16th, 1587; Rachell, December 15th, 1588; Robert, February 21st, 1590; Edmond, August 24th, 1592; and John, March 22nd, 1593-4. He resigned the living in 1594, and was instituted to the vicarage of Pitsford, which he held till the time of his death in 1628. The Pitsford registers contain the following entry:—"1628, Edmund Skinner, parson of Pisford, being of yeeres 74, was buried May 21st, after yt he had been parson 34 yeeres."

By his will, dated 1625, he left his body to be buried in "Pisford chancel," and ten shillings towards a "sance bell." Sance bell was a fairly common English rendering of the sanctus bell, or small bell used at the mass. In the later pre-reformation days, this bell was hung on the east gable of the nave, or amongst the other bells in the tower. After the reformation it was not infrequently retained, and its use changed into a "sermon bell." The sermon bell was rung on the comparatively rare occasions when a sermon was to be preached by a licensed preacher, as distinguished from the usual homily. Sance bell in this will, undoubtedly refers to a sermon bell, a use of the old term which is occasionally, though rarely found.

Robert, the second son of Edmund and Bridget Skinner, attained considerable celebrity. He was born and baptised in St. Sepulchre's parish, 1590, educated at Brixworth, and admitted to Trinity College, Oxford, in 1607. Six years later he became fellow of his college, and in 1636 was consecrated Bishop of Bristol; in 1641, he was translated to Oxford. He was impeached and imprisoned in the tower, but was eventually allowed to retire to his rectory of Launton, Oxfordshire—"in which time he did usually, as 'tis said, read the common prayer and conferred Orders according to the Church of England." In 1660, he was restored to Oxford, and was translated to Worcester in 1663. He died in 1670, and was buried in Worcester cathedral.

XXXII. JOHN NICHOLSON, the son of a Cumberland yeoman, matriculated at Queen's College, Oxford, June 1st, 1582 at the age of 23, and was admitted to the degree of B.A. February 20th, 1584-5. Ten years later he was appointed to St. Sepulchre's, and continued to hold the living till his death in 1618. He had a large family.

The registers contain the entries of the baptism of five of his children: Josua, 1596; Joan, 1597; Laurence, 1600; James, 1603; Juda, 1608.

The deaths are recorded of his father, John, 1603; of his wife, Amee, 1617; and of seven children, Josua, 1596; James, 1603; Richard, 1604; Mary, 1605; Elizabeth, 1606; and Robert, 1612. The vicar himself was buried on October 27th, 1618.

XXXIII. ROBERT SIBTHORPE was educated at Lincoln College, Oxford, where he took successively his bachelor's and master's degrees. He was the son of a small beneficed clergyman, John Sibthorpe, but marrying the daughter of Sir John Lambe, of Rothwell, chancellor of Peterborough, and afterwards Dean of Arches, he soon came to the front. His father-in-law procured the placing of him on the commission of the peace for Northamptonshire, and very soon after his ordination he was appointed rector of Water-Stratford, Bucks., by Sir Arthur Throgmorton, of Paulerspury.

Sir John Lambe, who owned and occasionally occupied the large "Tower House" of Northampton, obtained from James I. a grant of the advowsons of the churches of both St. Giles and St. Sepulchre in that town. It was on his presentation that in February, 1607, Robert Sibthorpe was instituted to the vicarage of St. Giles. In March, 1618, Sibthorpe resigned the living of St. Giles, and accepted that of St. Sepulchre's, which was also in the gift of his father-in-law.

The central tower of St. Giles' fell during his incumbency, and the vicar's energy in securing its restoration is commemorated in a quaint quatrain on the north wall of the church:—

Robt : Sibthorpe's care,
To God's true feare,
This downfalne church
Got help to reare.
1616.

On October 2nd, 1622, Sibthorpe resigned St. Sepulchre's, and in the same year he was instituted to the more valuable living of St. Peter's, Brackley, on the nomination of Mr. William Lisle.

In 1624, he obtained the degree of Doctor of Divinity, through the influence of his friend Dr. Piers, who was then vice-chancellor of the university of Oxford.

The registers of St. Sepulchre bear witness that Robert Sibthorpe was of a somewhat self-assertive and litigious character. The long entry about his dispute in 1621, with the sexton, is given in the chapter on parish officials. The Brackley registers also afford proof of his incumbency by a long entry covering a whole page, which seems to be, as well as that of St. Sepulchre's, in the vicar's own hand-writing. It is there stated that from April, 1622, for five or six years together, Dr. Sibthorpe preached in the forenoon at St. Peter's, and in the afternoon at St. James, but that there was service in both places of worship twice on the Sunday. The result was, though it took the Doctor six years to find it out, that divers, especially those of St. James' end, neglected to come to the forenoon sermon in the parish church, and on being admonished, "Endeavoured to excuse or justify themselves, because they had been att service in the Chappell (which they endeavoured to stile a church). He thereuppon desired to have all the Parish come to St. Peter's in the forenoone both to service and sermon, and then he gave no service att St. James', and likewise all the Parish to come to St. James' in the afternoone, both to service and sermon, and then to have no service att St. Peter's, which St. Peter's was flexible unto, but St. James' would by no means condescend, but howsoever they did for sermons, they would have service twice every Sunday (indeed thinking they could, and boasting that they would compell the vicar to preach there also), whereuppon (after divers interruptions) the Dr. utterly discontinued all preaching att St. James' either by himself or by other, from Michaelmas, 1628, until after Christmas, 1629 (saving that att the instant intreaty of divers of the better sort of St. James' end, he gave them one sermon there uppon the Sunday before St. Andrew (being Brackley Faire even). And whereas the Lecture which was licensed for the parish church, had for convenience of the Markett, been kept att the Chappell for divers years (divers beginning to claim it as a duty thither, and some abusing the Dr. in going thither, or coming from thence) he likewise removed the Lecture to St. Peter's, to show his own power, and leave his successor at free libertie, from March 1628, until the.....day of, 1629, during all which time there was no sermon att all att St. James' until at the instant intreaty of most of the best inhabitants of that end, and of the Mayor of the town, and acknowledgement of the former errors and promise of amendment, he suffered the Lecture to return to St. James' during such time as he thought good, they using themselves and him well, and also was contented to preach there again sometimes, att his own pleasure, they acknowledging the same to be courtesie and not duty, and they being thankfull and not endeavouring to claim it as a custom, nor thereby to draw a burden upon himself or his successors, which he the rather did in respect that his patron and patroness, Mr. Lisle and Mrs. Lisle, of Evenly, divers times expressed to him their desire to that purpose in respect to the nearness of their dwelling. He would yet not have condescended att all nor would he now but conditionally, to prevent the prejudice of successors."

There can be but little doubt that the real difficulty at Brackley, arose from the dislike that many had to

the extreme political views of their vicar, which became notorious throughout England, by reason of his published sermon of 1627.

In 1626, Charles I. committed the first great blunder of his reign by endeavouring without the intervention of Parliament, to raise a considerable sum from the country at large, which was foolishly termed a "benevolence" or "free gift" for the king. In every county and borough there were leading men to be found, as well as the majority of the middle classes, who protested against this action as inexpedient and unconstitutional. Unfortunately, the views of the more extreme men prevailed with the king and his council, and the loan was insisted upon wherever it was practicable by any means to collect it. Northampton and Northamptonshire generally protested after as constitutional a fashion as possible, but Dr. Sibthorpe was one of those who hotly counselled complete submission to the loan exactions.

At the Northampton assizes held in 1626-7, he preached a sermon at All Saints', in which he eulogised the royal authority and prerogative after an exaggerated fashion, and taught the doctrine of passive obedience in every conceivable circumstance with absolute thoroughness. Archbishop Abbot was requested to license the printing of the sermon, but refused, and drew up stated objections both to the general tenor of the discourse as well as to particular assertions. The preacher answered the objections, and toned down the most obnoxious passages. The king then appointed a committee consisting of the bishops of Durham, Rochester, Oxford, and Bath and Wells (Laud) to decide whether the sermon was, or was not fit to be printed. For his share in licensing this sermon, Archbishop Laud was called to account during his trial, and ably defended himself.

This once celebrated sermon is now exceedingly scarce. The following is a transcript of the title page:—

"APOSTOLIKE OBEDIENCE, shewing the duty of subjects to pay Tribute and Taxes to their Princes, according to the word of God, in the Law and the Gospel, and the Rules of Religion and Cases of Conscience: determined by the Ancient Fathers and the best Moderne Divines; yea even by those Neoterickes, who in some other things put too strict Limits to Regalitie. A sermon preached at Northampton, at the Assizes, for the Countie, February 22nd, 1626. By Robert Sybthorpe, Doctor in Divinity, Vicar of Brackley.

Tributa vero et Census, iis qui a vobis constituti sunt ubique, imprimis conamur pendere. Just. Mart. Apol: pro Christian: ad Anton: Pium.

London, printed by Miles Fletcher, and to be sold by James Bowler, 1627."

The sermon forms a well printed thin quarto of forty pages. On the back of the title page is the following imprimatur:—

"I have read over this sermon upon Rom. 13, 7, preached at Northampton, at the assizes for the County, Feb. 22nd, 1626, by Robert Sybthorpe. Doctor of Divinity, Vicar of Brackley, and I do approve of it as a sermon learnedly and discreetly preached and agreeable to the ancient Doctrine of the Primative Church, both for Faith and good manners and to the Doctrine established in the Church of England, and therefore under my hand I give authority for the printing of it, May 8, 1627.

GEO. London."

George Montaigne, bishop of London, was not one of the episcopal committee owing to his deafness, but he had the sermon (with objections and answers) afterwards submitted to him.

This episcopal imprimatur is followed by a most fulsome but brief epistle dedicatory addressed to king Charles. A marginal note states that when the Lord President of the Council and the Earl of Exeter were at Northampton on January 12th, Dr. Sibthorpe with other divines, "was put upon it to deliver my opinion in case of Conscience, and Religion, *Whether it were lawfull to lend to the king or not?*"

A curious address to the church and commonwealth of England follows the dedication. It is reproduced in full:—

To his deare and novrceing mother,
The
Church and Commonweale of England
an humble sonne and devoted servant,
prayeth peace and prosperitie.
Holy and Happy Mother;

I know his Majesties Love desireth to have you united and neare unto him, and so much he hath injoynd us of the Tribe of Levi to certify unto you. Wherefore I thought it not my part to separate you, especially in a businesse which so nearly concerneth you as well as him; But earnestly to intreate you to take consideration of the innocencie and obedience wherewith our Religion hath hitherto been crowned (which I here point at briefly and could demonstrate at large) and the peace and prosperitie which it hath produced. And whereas the Prince pleads not the power of Prerogative, nor the leading of Presidents, so much as Pitie for Religions' protection, the state's occasion and the inevitable necessitie of the season, Oh! Let not the people stand so much upon the pretence of libertie, as to lose saftie. Nor let Forms bring the Matter to Privation, but all meete

in a sweet mean for the Preservation of the Vniverse; for which perpetually praying, I continue

at your service and dispose,

ROB. SYBTHORPE.

The boldness of Dr. Sibthorpe's deliverance, which was only surpassed by that of his friend Dr. Mainwaring, rector of St. Giles-in-the-Fields, London, brought him into special notice. The king made him one of his chaplains in ordinary, and presented him with the living of Burton Latimer, vacant through the promotion of Dr. Owen to the see of St. Asaph. To this benefice he was instituted on September 23rd, 1629. It is stated in Wood's *Athenae*, amongst several other blunders about Dr. Sibthorpe, that he was at this time preferred to a prebend at Peterborough, to which he was re-appointed at the Restoration. But this is a mistake; Dr. Sibthorpe's name does not appear at any time among the prebendal lists or institutions.

In 1636, archbishop Laud began his celebrated metropolitanical visitation. In one or two of the dioceses of the province of Canterbury, the archbishop was opposed by the occupants of the sees, notably in Lincoln by bishop Williams, but in the majority of dioceses his authoritative interference was heartily welcomed by the great bulk of those who retained any hold on the true principles of the Church of England. It is impossible to exaggerate the wanton defiance of rubrics, order, and doctrine, accompanied by the grossest irreverencies, of which a large portion of nominal conformists, both clergy and laity, were at that time continuously guilty. The bishop of Peterborough (Francis Dee) welcomed Laud's interference, and appointed Dr. Samuel Clarke rector of St. Peter's, Northampton, and Dr. Robert Sibthorpe to act as episcopal commissioners in making a circumstantial visitation of the diocese.

The condition of affairs in Northampton and the surrounding districts had, from a churchman's point of view, been in a most deplorable state for the past seventy years. For the first ten years of Elizabeth's reign, matters went fairly well and in attempted loyalty to the Church of England, but about 1568, foreign Protestantism, unhappily nurtured by timorous statesmen on political grounds, obtained the ascendancy in North-

ampton, and generally throughout the county. At this time All Saints' was looked upon as the sample church of the county, and its example was implicitly followed by all the churches in the town and by a very large number outside. This is not the place in which to give any detailed account of the services, and teachings that were then prevalent in Northampton and Northamptonshire, but this we confidently state, that no one of intelligence (no matter what his predilections may be) can fail to agree that the practice of those days was in flagrant and scandalous violation of any principle of conformity to the Book of Common Prayer. The saddest part of the matter is, that what was done, was in 1571, deliberately sanctioned "by the bishop of Peterborough, the maior and bretherne of the towne and others the queen's majesties Justices of peace within the said Countie and Towne." Two doctrinal points only shall here be mentioned. The youth were examined in "a porcon of Calvyns Catechisme which by the reader is expounded unto them and holdeth an hower."—(lasts an hour). An elaborate "Confession of Faith" was used in the churches strongly condemnatory of any trust in the Church, the Councils, or the Fathers.

Doubtless, things had to some extent improved in Northampton, before the time of the Laudian visitation, particularly in those churches, such as St. Sepulchre's, which were in the gift of Sir John Lambe, and the thralldom of All Saints', as a quasi-cathedral church for the district, had been shaken off. There is no evidence that the directions for removing the altars to the chancels, and railing them in, and for forbidding the sitting reception of the Holy Communion were actively opposed by any of the town churches, save All Saints'.

The detailed report and orders of Doctors Sibthorpe and Clarke, with regard to the condition of All Saints' church, dated October 26th, 1637, show a shocking state of affairs; the whole of the fabric and fittings were in a deplorable state. The collegiate seats, with their high backs, had been dragged from the chancel and placed round the Holy Table, at the upper end of the middle aisle, so as to hide from observers whether the communicants received kneeling or sitting. The following are two examples of the report:—"The pavement or

the church is uneven in most places and broken in divers places, most part of it of rough stone, a great deale of it fitter for the gripp of a cowhouse than the house of God." "The crosse which was upon the east-end of the chancell is broken down, and instead thereof the townes Arms are sette up, as if it were the townes church and not Christ's."

On October 28th, Thomas Ball, vicar of All Saints', was cited before the visitors, when he was formally enjoined by Doctors Sibthorpe and Clarke, "to observe all the rites of the Church of England, particularly bowing at the name of the Lord Jesus"; to have the communion table placed at the east end of the chancel, suitably railed off; to notify the communicants to receive kneeling; to have as many communions "betwixt this and Candlemas, as that all the parishioners may receive the same"; and "not to come out of the cancelling (railing) to deliver the communion to any factious person."

Meanwhile, the churchwardens of All Saints', Peter Farren and Francis Rishworth, were also cited before the visitors, and were admonished to rail in the Communion Table and affix a kneeling bench to the same; also to remove certain seats extending thirteen feet downwards from the east end of the chancel, and place the Communion Table altarwise close to the east end; and also to observe diligently the gestures of the ministers and parishioners, as to whether they bowed at the name of Jesus, and whether the ministers bade holy days and turned their afternoon sermons into a catechetical way of questions and answers, or preached according to their own fancies; and finally, whether the parishioners received the communion kneeling.

On December 16th, 1637, both the wardens appeared again before the visitors, and not having carried out these orders, they were warned to execute the same for the second and third time, urgently, more urgently, and most urgently. On January 12th, 1637-8, they appeared again, and the mandate not having been obeyed, they were both excommunicated.

In the following month, the excommunicated wardens petitioned archbishop Laud, stating that, on December 16th last, petitioners were by the ordinary's surrogate admonished to cancel in the communion table

before the 12th of January last, which petitioners were noways able to perform, by reason that during Christmas, fit workmen could not be procured. Thereupon, the surrogate excommunicated petitioners, who then had begun the said work, and shortly after the said excommunication, they completed it. They prayed to be absolved and the surrogate refusing, they were forced to make their appeal to the Court of Arches, where by the information of the surrogate, they cannot obtain their absolutions. They pray order to the Dean of Arches for their absolution.

The petition was referred to the Dean of Arches (Sir John Lambe), who was instructed, "if he found the suggestions true, to take order that the petitioners be absolved."

It seems that eventually the excommunication was removed, and the chancel re-arranged. But the Puritans had too long had their way at All Saints', to yield the least obedience to either church principles or church law, and the grievous visitation of the plague in 1638, again threw everything into confusion. Dr. Clarke, writing to the Dean of Arches, on June 17th of that year, says:—"The sickness is sore at Northampton. They now do what they like in the church service at All Saints'. Some very lately cut the rail or cancel that was about the Lord's board in pieces, and brought down the Lord's table into the middle of the chancel. I long since advised the Mayor and his brethren that the Thursday lecture and sermons on Sunday in the afternoon, should be foreborne in these infectious times. They then raised a report of me, that I was about to starve their souls."

At St. Sepulchre's, the suggestions of the visitors seem to have met with ready acquiescence. The improvements then effected are alluded to under the heading of altar furniture, in the subsequent chapter on "The Churchwardens' Accounts."

From these accounts we also learn that there was :

	£	s.	d.
"Spent in beere on the ringers when ye Doctors came to visitte ye churches	0	4	6

In the various prosecutions of Williams, bishop of Lincoln, in 1637-9, for revealing the king's secrets, for

scandalous language reflecting on the king and his ministers, and for refusing to pay his share of the ship-money, Dr. Sibthorpe, together with his father-in-law, took an active part, and gave evidence.

At the first outset of the civil war, Dr. Sibthorpe, realising his unpopularity with the Parliamentary sympathisers, fled from his Northampton preferments of Burton Latimer and Brackley, and joined the king's forces. Walker, in the *Sufferings of the Clergy*, tells us that Dr. Sibthorpe "during the usurpation suffered great calamities, and once, particularly, was forced to fly for his life in the habit of his clerk. He was also plundered of all that he had."

A manuscript minute book, in private hands, of the proceedings of the "Committee for Sequestrations in Northamptonshire, 1640-44," gives the following interesting decision of the House of Commons committee concerning Plundered Ministers, under date June 11th, 1644.

"Whereas the Rectory of the parish church of Burton Latimer, in the county of Northton, is and hath bene sequestred for the space of six moneths and upwards from Robert Sybthorpe, Doctor in Divinity, for that he hath wholly deserted the cure of the said Church, and betaken himself to the forces raised against the Parliament, It is therefore this day ordered by the Committee, that the said rectory and the profits thereof, be from henceforth sequestred from the said Dr. Sybthorpe to the use of Charles Newton, Mr of Artes, a godly and orthodox divine, who is hereby appointed and required forthwith to officiate the said cure as Rector, and preach diligently to the parishioners of the said parish, in the said church, and shall have for his paines therein, the parsonage house and glebe lands, and all the tithes, rents, duties, and profits whatsoever of the said rectory, till further order shalbe taken in the question. And all person and persons whatsoever are hereby required quietly to permit the said Mr. Newton to officiate the said cure, and to enter, possess, and enjoy the said house and glebe landes, and to have, receive, and take to his owne use all the tithes, rents, duties, and profits of the said Rectory, as they will answere for it at their Perills.

JOHN WHITE."

Mr. Newton did not tarry long at Burton Latimer, and was followed by Mr. John Baynard. In the British Museum is the original manuscript minute book of the Committee for Plundered Ministers for the year 1647. On July 15th of that year, complaint was made by John Baynard that, Dr. Sibthorpe "notwithstanding the sequestration and in contempt thereof doth prohibit the parishioners from payment of their tithes" to the complainant, and the committee ordered Dr. Sibthorpe to

appear before them in London, on August 6th, to answer for his contempt.

On August 27th, the same committee sequestered the parish church of Brackley, which he held in addition to that of Burton Latimer, from Robert Sibthorpe, delinquent, and ordered the vicarage dues to be paid to Thomas Harris, "Mr. of Arts, a godly and orthodox divine."

Dr. Sibthorpe outlived the Commonwealth, apparently spending the latter part of that period in obscurity and penury in London. At the Restoration he was replaced in the living of Burton Latimer, but he was now an old man, and did not long enjoy it.

A copy of his will is at the Northampton Probate Office, and is dated April 21st, 1662. It must have been drawn up just before his death, for he was buried in the chancel of the church of Burton Latimer, on April 25th, 1662. By his will he leaves five pounds to the poor of Burton Latimer, and "to Mrs. Darlston, of Long Acre, in the parish of St. Martin's, London (she and her husband having done mee many friendly offices in the late tymes of my trouble) the feather-bedd, curtaynes, and furniture of ye bed wherein I lodge." There is nothing else of interest in the will; he was evidently possessed of very small means besides his benefice.

Dr. Sibthorpe was certainly one of the most remarkable, if not the most noteworthy of all the vicars of St. Sepulchre's. The great majority of the facts stated in this brief biographical sketch (which might readily have been much expanded) are now printed for the first time. He lived in most stirring times, both in Church and State, and played a very important local part. Anthony Wood, in his *Athenae*, wholly misjudges him when he writes that: "he was a person of little learning and of few parts, only made it his endeavour by his forwardness and flatteries to gain preferment. If you'll believe one (Andrew Marvell) that was no great friend to the Church of England, he'll tell you that Sibthorpe and Mainwaring were exceedingly pragmatistical and intolerably ambitious, and so desperately proud that scarcely any gentleman might come near the tail of their mules." Lloyd, on the contrary, in his *Memorials*, writes of him as a man of

worth and piety, and tells us that Dean Towers, on being made Bishop of Peterborough in 1638, was anxious that Dr. Sibthorpe should follow him in the deanery, and wrote to that effect to Archbishop Laud. That which we have discovered of Robert Sibthorpe at the Public Record office and elsewhere, undoubtedly establishes him as a man of much ability, earnestness, and vigour, and we see no reason to doubt that he was a sincere and pious churchman.

XXXIV. DAVID OWEN was educated at St. Catherine's Hall, Cambridge, where he took his B.A. degree in 1598. In 1602 he proceeded to the degree of M.A., and was elected a fellow of Clare Hall. In June, 1608, he was incorporated at Oxford, where he was admitted successively to the degrees of B.D. in 1609, and D.D. in 1618. He was chaplain to John Ramsey, earl of Holderness. In 1598, he was instituted to the rectory of Yardley Hastings, and to the vicarage of Preston Deanery, and from 1614 to 1616, he held the vicarage of All Saints', Northampton. The year before his death (1622), he was instituted to St. Sepulchre's, but died at Preston Deanery, where he was buried on July 29th, 1623.

XXXV. RICHARD CROMPTON, of London, Gent., matriculated at Magdalen College, Oxford, May 9th, 1617, at the age of 17, having been elected to a Demyship in the college in the previous year. He took the B.A. degree December 16th, 1620, but continued to hold his Demyship for two years longer. In 1623-4 he was appointed by Sir John Lambe to the living of St. Sepulchre's, and held it till 1639, when he appears to have resigned. By his wife, Dennis, he had five children:—Dennis, baptized 1625; John, 1627; Thomas, 1629; Barbara, 1630; and Samuel, 1632-3. Two of the children, Dennis and Thomas, were buried the year of their birth.

XXXVI. GILES THORNE, of Dorset, Gent., at the age of 18 matriculated at Balliol College, Oxford, 6th July, 1613. He proceeded to the degree of B.A., 19th April, 1616, M.A., 10th June, 1619, B.D., 22nd June, 1630, and D.D., 3rd July, 1661. In 1630 he was appointed to the rectory of Dunstable St. Peter, and St. Mary, Beds., but was sequestered from St. Mary's about

1646 by the Westminster Assembly. In 1639, he was instituted to the vicarage of St. Sepulchre, but resigned in the following year. In 1660 he was archdeacon of Bucks, and four years later, was instituted to the rectory of Martin St. Peter, Bedford. He died June 25th, 1671.

XXXVII. JOHN HILL was the fifth son of — Hill, lord of the manor of Rothwell. His mother was Susan Lambe, niece of Sir John Lambe, patron of the living of St. Sepulchre's. He was instituted to the rectory of Loddington, in 1618, which he seems to have retained till 1639. He was vicar of Higham Ferrers from 1631 till 1635, when he resigned that living for the rectory of Holdenby, to which he was appointed on December 18th, 1635. He obtained the vicarage of Rothwell in 1638, and of St. Sepulchre's in 1640, but resigned St. Sepulchre's in the following year. He tried to play a double part when the Directory was introduced, affecting to be well disposed to both royalist churchmen and commonwealth puritans, but was eventually ejected from Holdenby by the Parliamentary Committee. At the restoration, he was re-instated in the rectory of Holdenby, which he held until his death in 1668.

XXXVIII. ARCHIBALD SYMMER and Katherine, his wife, had two children baptized at St. Sepulchre's: John, 1642, and Elizabeth, in 1644.

The following extract from the minutes of the Northamptonshire Committee of Sequestrations, shows that Archibald Symmer was nominated to the rectory of Boughton, which he appears to have held for some years conjointly with that of St. Sepulchre's:—

“ 11th Oct., 1644.

“ These are to certifie all whom it may concerne that by vertue of an ordinance about a yeare since we sequestred the parsonage of Boughton in the said county from John Andrews, Cl, for diserting the cure of the church there, and betaking himselfe to the forces raised agt. the parliamt : and that the same remains still under sequestration and the place void. We doe likewise certifie that the pishoners of the said towne have peticoned us, and doe desire that Archibould Symmer of the towne of Northton might be comended to the said parsonage for supplying of the cure and receiving the p'fites thereof, whose pious life and conversation is soe well known to us that we cannot but approve of him.”

Given, etc., —.”

Archibald Symmer was the author of the two following works:—

"A Spiritual Posie for Sion: or two decades of Observations, theologicall and philosophicall." 1629. and

"Rest for the Weary: or a brief treatise tending to the comfort of a poore soule, truly humbled for sin." 1630.

XXXIX. ARTHUR LEONARD, M.A., was instituted to the vicarage of Denford-cum-Ringstead, October 11th, 1648, on the presentation of Elizabeth, countess of Peterborough. He acted irregularly as vicar of St. Sepulchre's in 1650 and 1651. In 1661 he was appointed to the rectory of Boughton. He died in 1670, aged 62, and was buried in the chancel of Boughton church.

XL. RICHARD TRUEMAN was instituted to the vicarage of Dallington, on September 21st, 1625. In 1644, on June 11th, he was nominated by the Parliamentary Committee to the rectory of Church Brampton, as a "godly and orthodox divine," but Walker, in his *Sufferings of the Clergy*, gives him a totally different character. He says:—

"He was the son of a poor saddler in Northampton, and was commonly known by the name of 'Drunken Dick,' and used to be camp chaplain to the garrison in their plundering excursions. He had been punished, with some of his company keepers (which were tapsters, etc.), by the Justices for drunkenness, and was so notorious for that (as well as suspected for another) crime, that the parish on a complaint got him removed."

This report, however, is probably in some respects exaggerated. The MS. minute book of the proceedings of the Northamptonshire Parliamentary Committee, which has been already quoted, has the following interesting entry relative to Richard Trueman and the cure of Brampton:—

"June, 1644.

"Whereas the Rectory of the parish church of Church Brampton and Chapple Brampton, in the county of Northton, is by the comittee of Parliamt. for the said county, sequestred from Mr. Canon for that he hath wholly absented himselfe from his saide cure neere a twelvemonth, and is still absent and the place void, it is therefore this day ordered by the said comittee, that the said Rectory and the p'fits thereof be from henceforth sequestred from the said Canon to the use of Rich. Trewman, Mr. of Arts, a godly and orthodox divine, who is hereby appointed and required forthwith to officiate the said cure as Rector, and preach diligently to the p'ishoners of the said parish in the said church, and shall have for his paines therein the Parsonage house and gleebe-landes and all the tithes, rentes, duties, and p'fites whatsoever of the said Rectory till further order shalbe taken in the premisses, and all p'son and p'sons are hereby required quietly to p'mitt the said Mr. Trewman to

officiate the said cure, and to enter, possesse, and enjoy the said house and glebe lands, and to have, receive, and take to his own use all the tithes, rents, duties and p'fites whatsoever of the said Rectory as they will answere to the contrary at their p'ill."

JOHN WHITE."

Richard Trueman was never regularly appointed to St. Sepulchre's, but the parish vestry book of November, 1651, says :—

"The parish is content that Mr. Richard Trueman be vicker of the said parish."

XLI. DANIEL WALSH matriculated at Wadham College, Oxford, 1651. He was B.A. St. Alban's Hall, 1655, and M.A., St. Mary Hall, 1658. He was appointed to St. Sepulchre's, in 1657. Though not episcopally instituted (episcopacy having been abolished in 1643), he was nevertheless legally appointed to St. Sepulchre's according to the mode of procedure in vogue during the latter period of the commonwealth.

In 1654, Cromwell appointed a commission of thirty-eight members, whose duty it was to inquire into the qualifications and conduct of every duly presented candidate for a benefice, and if they approved, to grant a certificate authorising him to enter upon the living. County committees were also formed to make the first inquiries and then to report to the London commission. Certificates from the county committee, or from neighbouring ministers were always required by the London commission.

The record book of the Commonwealth commissioners for augmenting rectories and vicarages, now preserved in the Lambeth Palace library, contains the following entry :—

"Daniel Walsh, Clerke, admitted the 27 Nov. 1657, to ye vicarage of St. Sepulcher's, in ye Towne of Northampton, upon a presentation exhibited same day, from Ferdinando Archer, gent., the patron thereof, and certificates from Dan. Cawdrey, of Billing Magna; Jo. Spicer; Wm. Holmes, of Guilsborough; Jo. Haddon, of Woolston."

His connection with St. Sepulchre's was very brief. On July 31st, 1659, the banns of Daniel Walsh, described as "minister of Willen, in Buckinghamshire, and Mrs. Rachell Spicer, of this parish," were published at All Saints', Northampton. In 1663, he was appointed to the living of Aldwinckle, which he held till his death

on Feb. 25th, 1707. Bridges mentions a small freestone in the middle of the chancel of Aldwinckle, recording his connection with that parish.

XLII. JAMES LANGLEY was the son of Richard Langley, of Little Harrowden, yeoman. He matriculated at St. Alban's Hall, Oxford, December 7th, 1630, aged 20, taking his B.A. degree, March 1st, 1632-3, and his M.A. July 7th, 1636. In 1638 he was appointed by the king to the vicarage of Great Harrowden, but resigned the living in 1647 on his appointment to the rectory of Boughton, by the earl of Pembroke, March 10th, 1647.

In 1658, he seems to have held the living of St. Sepulchre's in addition to that of Boughton, for under the date of October 13th, 1658, the following memorandum occurs in the parish books of St. Sepulchre's:—

"Ordered at a vestry then lawfully called, in the parish church of St. Sepulchre's, that John Beeles and Wm. Cochraine, Churchwardens, should collect the halfe years' dues ended Micelmas, 1658, towards the paymt. of Mr. Langly, for his paines amongst us in preaching once every Saboth."

In May, 1659, the parish officials record that there is :

"Never a minister in the said parish."

XLIII. EDWARD PIERS matriculated at Jesus College, Oxford, 1650, B.A., 1654, and M.A., 1657. He seems to have had great influence in this county to obtain preferment at the time of the restoration. Though not legally instituted to St. Sepulchre's, he appears in the vestry book as vicar, from 1660 to 1663. He was rector of St. Michael's, Crooked Lane, London, about the same period. On December 3rd, 1662, he was appointed to the vicarage of Duston, which he resigned the following year. On February 20th, 1662-3, he was instituted to the living of Aldwinckle, and on March 16th, of the same year to the rectory of Cottesbrooke. He died at Cottesbrooke December 2nd, 1694, aged 63. By his first wife, Lucy, he had a daughter, Anna 1660, and a son, Edmund 1662, as is recorded in the register of St. Sepulchre's. On May 15th, 1666, being then a widower aged 33, he was married by license to Mary Elizabeth, niece of Sir John Langham. Bridges mentions a memorial to him and his second wife on the south side of the chancel of Cottesbrook church.

XLIV. THOMAS RUSHWORTH, Gent., matriculated at Christchurch, Oxford, July 20th, 1654, and took the degree of B.A. in 1657. On April 16th, 1666 he was married to Mrs. Margaret Cattesby, at the church of All Saints, Northampton. In 1666 and 1667 he acted as vicar of St. Sepulchre's, but in the latter year he was appointed to the vicarage of Guilsborough, which he continued to hold till his death. He was buried at Guilsborough, March 9th, 1714.

XLV. JOSEPH BRACEGIRDLE, Gent., matriculated at Brazenose College, Oxford, 13th July, 1660; and took his B.A. degree at Hart Hall, 29th January, 1663-4. He was presented to the rectory of Quinton by the king, March 13th, 1664, and continued to hold it for over fifty years. He died on May 30th, 1717, "it being Ascension Day, and was buried in Wollen, June ye 2nd." He was twice married, his first wife Mary, dying November, 1676, and a second of the same name was buried April 23rd, 1686. The parish registers of Quinton contain many entries relating to the births, marriages, and burials of his numerous children.

XLVI. JONAS WHITWHAM seems to have been the first canonically appointed vicar since Archibald Symmer in 1641. The clergy who served the parish for the first eight years after the restoration, were irregularly appointed and supported by the parishioners. The following interesting petition to the Bishop against an attempt by the vicar of All Saints' to impose a curate in 1667, occurs in the Lansdowne MSS. of the British Museum :—

"Petition of the Inhabitants of St. Sepulchre's, in Northton against Dr. Ford's imposing a Curate upon them, 1667,

— — — — —
 "May it please yr Lordship,

"For that the vicaridge of St. Sepulcher's, in the town of Northton, worth ffive and twenty pounds per annum, hath been vacant and lapsed for tenn years last past (the patrons thereof are Ferdinando Archer and Mr. Whaley), during the time of which vacancy severall of the parishioners of the sd. parish have caused the cure of the sd. church to be supplyd untill this very time non only by paying their prochial dues but sometimes by additions, and forasmuch as the cure thereof at this pr sent is supplied by a person of learning, and a faith sonn of the church (by name Joseph Bracegirdle), and it is the hearty desires of us whose names are subscribed, parishioners of the same parish that the sd. person may continue with us. Yet, nevertheless, Dr. Ford, vicar of All Sts. in Northton, endeavours to

obtrude and force upon us not only against the consent of the patron, Mr. Archer, but also of the parishoners a very young man (his curate) to our great dissatisfactions, we humbly begg y^{rs} honors that such a pson may not be forced upon us against our consents, and in this you may for ever y^{rs} honors humble servants,

John Brafeld, Law Tompkins, Fr Pickmer, Robert Addis, The marke (E) of Edward Hillier, Wm. Burt, Edward Wright, The marke (Y) of Thos. Yorke, Wm. Danby, Wm. Rome, Wm. Ecton, John Cox, The marke (B) of John Beddles, The marke (G) of George Powell, Nath: Potter, James Roberts, Edward Warde, Hugh Coles, Joseph Dobson, The marke of Wm. Wilby, Edward Bott, churchwarden, The marke (R) of Richard Wilby, John Cox. junr, F. Furnis, Thomas Rowell.

Jonas Whitwham, besides being vicar of St. Sepulchre's, was a co-brother or chaplain of St. John's Hospital, which accounts for the frequent references to that institution in the parish registers, during his incumbency. (See chapter xi.)

In 1694, the St. Sepulchre's registers contain an entry of the burial of Susanna, wife of Jonas Whitwham, vicar, on August 14th. After holding the living for over forty years, Jonas Whitwham himself died, and was buried in the chancel of the parish church, December 2nd, 1708. The inscription on his tomb (now destroyed) is given on page 117. His son (also named Jonas) is twice mentioned in the registers in 1713. He was educated at Clare College, Cambridge, and took the degree of B.A. in 1687. In 1713, he appears to have been curate of Holcot.

The *Notitia Parochialis* (fol. 923), preserved in Lambeth Palace Library, gives the following interesting particulars with reference to St. Sepulchre's during Mr. Jonas Whitwham's incumbency:—

"An answer to queries concerning the vicarage of St. Sepulchre's, in Northampton, 1705.

1st. There is no man that will acknowledge himselfe Improprator of the parish, but doth alledge that the Tithes in the Field did belong to a church called St. Lawrence, which is demolished and the churchyard made a garden of.

2ndly. The church is not endow'd with any tithes but Pigges, all the rest is a small rate upon Houses and Closes.

3rdly. There is no augmentation which belongs to it.

4thly. The church was a Jewish Synagogue.

5thly. The church is not united to any other.

6thly. There is no Library belongs to it.

7thly. I cannot make Twenty pounds p. ann^m. of it with my churchyard, and that very badly paid.

8thly. The Advowson doth belong to one Mr. Nathaniel Whaley, minister of Broughton, in Northamptonshire.

9thly. It is conominal with none.

10thly. It is six pounds and one shilling in the Queen's Book, in the First Fruits Office, and is in the Archdeaconry of the Archdeacon of Northampton, and in Northampton Deanery.

Witnesses my hand,

JO. WHITWHAM, Vic. Ibid."

XLVII. JOHN CLARKE, who held this vicarage for more than forty years, found a difficulty in supporting himself on the small income. On April 21st, 1717, the parochial authorities excused their vicar for the future from "paying to ye church and poor during his life."

In 1720, Mr. Clarke wrote the following interesting letter to his Bishop, with regard to this benefice and that of Preston Deanery. It is taken from bishop Kennett's MS. collections in the British Museum.

" My Lord,

The nature of the vicaridge of the Holy Sepulchre, in the Town of Northampton, is as follows, viz. :—

The patron is the Rev. Mr. Nathaniel Whaley, late Fellow of Wadham College in Oxford, now domestick chaplain to his grace the Ld. Archbishop of Armagh, Primate of all Ireland.

The value in the king's books six pounds.

The yearly improved value (as returned upon oath in a commission of enquiry, in order to intitle it to the bounty of Queen Anne) twenty pounds.

The number of Family's inhabiting therein two hundred.

The duty constantly performed therein—preaching once each Sunday, and reading prayers on Wednesdays, Fridays, and Holy-days throughout the year.

No Vicaridge-house belonging thereunto, untill anno 1714 an house was purchased by the present vicar with the sum of one hundred and forty pounds raised by subscription of the nobility, gentry, and clergy, and by him the said present vicar, settled upon himself and his successors, the vicars of the said parish for ever.

Upon this small vicaridge, my Lord, thus circumstantiated, together with the usher-ship of the Free School in Northampton, the salary of which is twenty pounds a year, and now and then a small curacy* as I could meet with it, have I resided eleven years and supplied with very good satisfaction (I hope) to the whole parish. and having enjoyed (through God's blessing) a good share of health, I have, with no small labour and industry, maintained a large family and lived in good repute, and perhaps with as good a character as is consistent with humane frailty.

At St. Thomas last, I was voluntarily offered a presentation to the Vicaridge of Preston, two miles distant, by Sir Richard Newman, Baronet, the patron : the nature of such vicaridge is as follows, viz. :—

The value in the king's books seven pounds.

The yearly improved value (taxes deducted) forty-three pounds.

The number of families inhabiting therein, nine.

The duty performed therein—preaching once each Sunday.

No glebe, or manse, or scite of manse.

Now both these vicaridges, my Lord, being within the statute, I have been informed might be held by a clerk that is not qualified according to canon, that is, tho' he be not A.M.

It is generally said indeed, that by taking two livings of so small a value in the king's books without any qualification, the first is *voidable but not ipso facto void*. Upon this information I accepted of a second, without the degree of A.M. the charge of taking such a degree being more than my present circumstances (with a due regard had to my growing family) would admit of. If therefore in so doing, I have been guilty of an error, I humbly submit myself to the best method your Lordship can advise for obtaining the greatest mark of paternal favour your Lordship is capable of showing me (allways praying as I am in filial duty bound, for your Lordship's health, etc.)

Case of John Clarke, vicar of the church of the Holy Sepulchre in Northampton, Aug. 6, 1720."

The St. Sepulchre's registers contain a record of the baptism of no less than ten children of "John Clarke, vicar, and Anne his wife."

The inscription on his gravestone (now lost) is given on page 117.

XLVIII. PETER WHALLEY, was the son of Peter Whalley, of Rugby, co. Warwick, Gent. At the age of 17, he matriculated at St. John's College, Oxford, 7th July, 1740. He took the B.A. degree April 13th, 1744, and B.C.L., January 29th, 1768. In 1748, he was instituted to the vicarage of St. Sepulchre's, but resigned the benefice in 1762. He was grammar master of Christ's Hospital, 1768, and afterwards of St. Olave's School, Southwark; rector of St. Margaret Pattens, and St. Gabriel's, Fenchurch, London; and vicar of Horley, Surrey, 1768. He is best known however, as the editor of *Bridges' Northamptonshire*. He died June 12th, 1791.

XLIX. TILLY WALKER, son of Thomas Walker, of Bletsoe, Beds., Gent., matriculated at St. John's College, Oxford, 17th December, 1755, aged 18; B.A., 1759, and M.A., 1767. He was appointed to the vicarage of St. Sepulchre's in 1762, and in 1763 to that of Mears' Ashby. He continued to hold Mears' Ashby till his death, on January 8th, 1814, but resigned St. Sepulchre's in 1776.

L. JOHN WATKIN was son of Edward Watkin, of Northampton. He matriculated at Lincoln College, Oxford, 27th March, 1760, at the age of 17; B.A., 1763, Fellow and M.A., 1766, and B.D., 1775. In 1775, he was appointed to the vicarage of St. Giles, and to the

* Entries in the registers of St. Sepulchre's show that from 1709 to 1715 he was curate of Great Houghton.

rectory of Cogenhoe, and in the year following he also obtained the living of St. Sepulchre's. After working for eleven years at St. Sepulchre's, he resigned the living in 1787, but continued to hold St. Giles' till his death on August 7th, 1795. He was buried at St. Giles'.

LI. GEORGE WATKIN, B.D., younger brother of the last named John Watkin, was born in the parish of St. Giles, Northampton, of which his father was vicar. He was admitted a commoner of Lincoln College, Oxford, June 23rd, 1763, at the age of 17; and in the same year was elected Crewe Exhibitioner. He took the degree of B.A., in 1767; M.A., in 1770, and B.D., in 1779. In 1776, he was chosen fellow of his college, and two years later held the office of senior Proctor. He resigned his fellowship in 1786, and took the college living of Great Leighs, in Essex, which he appears to have held, together with St. Sepulchre's. He resided at Northampton, where he died August 23rd, 1803, and was buried in St. Giles' churchyard.

LII. THOMAS WATTS, was son of Thomas Watts, rector of Quinton, and Beatrice his wife. He matriculated at Lincoln College, Oxford, 20th April, 1774, at the age of 18, and took the degree of B.C.L., 1781. He was instituted to the vicarage of Preston Deanery, 1798, and to that of St. Sepulchre's in 1803. He held the latter benefice for seventeen years, and dying in 1820, was buried in St. Sepulchre's, as a tablet in "the Round" records. For the last four years of his life, in addition to St. Sepulchre's, he held the rectory of Plumpton, to which he was presented January, 1816, by Benjamin Hill, Esq., of Northampton.

LIII. EDWARD ROBERT BUTCHER or PEMBERTON, son of Thomas Butcher, of Northampton, was entered at Exeter College, Oxford, 24th, April, 1811, aged 18. He afterwards migrated to University College, taking his B.A. degree in 1814, M.A., 1817, and D.C.L., 1823. In 1812 he was a member of the Inner Temple, but migrated to Lincoln's Inn in 1813. In 1820, he was chaplain to the earl of Pomfret, and in the following year was appointed to the vicarage of St. Sepulchre's, on the presentation of his father, Thomas Butcher. He resigned the living in 1822, and from that year till 1830 acted as chaplain to the chapel Royal, Brighton. In

1826 he was also chaplain to the countess of Loudoun. In 1835 he became curate, and in 1840, rector of Milton, and perpetual curate of Hartwell, Northants.

On April 21st, 1842, E. R. Butcher obtained royal license to assume the arms and name of Pemberton, instead of Butcher, in accordance with the will of his mother, she "being the last lineal descendant of Sir Francis Pemberton, who was lord chief justice in the reign of king Charles."

In 1844, he vacated the living of Milton, and was instituted to that of All Saints', Wandsworth, which he resigned in 1850. From 1855 to 1856 he was rector of St. Mary Steps, Exeter, and from 1867 to 1872 was in charge of Sternfield, Suffolk. From 1872 to 1873 he was vicar of Shipley; and from 1873 to 1874 held the living of Somerby, near Oakham. In 1874 he was appointed to the rectory of North Huish, Devonshire, which he held till his death, January 11th, 1879.

LIV. TREFUSIS LOVELL, son of Abraham Lovell, of Plymouth, Gent., matriculated at Exeter College, Oxford, April 7th, 1786, aged 19; B.A., 1790. He was chaplain to the earl of Bristol, and rector of Aghadoe, and of Duboe, co. Derry; prebendary of Derry 1796-8, and archdeacon 1798-1813. In the latter year, he was appointed to the rectory of St. Luke's, Middlesex, and continued to hold it till his death, October 10th, 1844. In 1822, he was instituted to St. Sepulchre's, and held the living, in conjunction with that of St. Luke's, resigning it towards the close of his life, November, 1840.

LV. WILLIAM BUTLIN, son of William Butlin, vicar of Roade and Hartwell, was born at Roade, August 28th, 1788. He matriculated at Lincoln College, Oxford, May 7th, 1807, aged 18, and took the degree of B.A., 1812; and M.A., 1814. From 1812 to 1835 he was curate in charge of Blisworth, and from 1837 to 1840 curate of Ashton. He married Caroline, daughter of Thomas and Judith Butcher, of Northampton, by whom he had several children. In 1841, he was presented to the living of St. Sepulchre's by his father-in-law, and continued to hold it till his death in 1878. It was during his incumbency and owing in a great measure to his exertions, that the church was restored and enlarged.

He died December 6th, 1878, in the 91st year of his age, and was buried with his wife at Roade.

LVI. FREDERICK FERDINAND MARTIN SCHLEICHER THORNTON was curate of Ringmer, Sussex, 1872-4; vicar of Preston Deanery, 1874-8; vicar of St. Sepulchre's, 1878-90; hon. canon and canon missionary of Ely, 1890; and rector of Downham, Isle of Ely, 1892. During the twelve years of Mr. Thornton's earnest incumbency, the spiritual condition of St. Sepulchre's underwent a most memorable change; the parish, at the time of his resignation, being one of the best worked and organised in the whole diocese. Pages might be written to substantiate this brief general statement, but it need only (in a parish where the memory of his work is so fresh and grateful) be corroborated by a single instance. At Christmas, 1878, two days after his appointment, the communicants numbered 13; at Easter, 1890, on the eve of Mr. Thornton's departure, they numbered 485.

LVII. CHARLES BROOKES, the present vicar, was ordained deacon, 1878, and priest, 1879, by the archbishop of York. He was curate of Warnfield, Yorkshire, 1878-81; curate of Belgrave, Leicester, 1881-87; vicar of Hinckley, 1887-90; and was instituted to the vicarage of St. Sepulchre's, May 29th, 1890. The good work begun by Mr. Thornton, has prospered under the pastoral care of Mr. Brookes, and the progress, under God's blessing, has been marked. At Easter, 1897, the communicants numbered 654.

Assistant Clergy.

ROBERT MEYRICKE SERJEANTSON, Keble College, Oxford, B.A., 1883, M.A., 1892. Ordained deacon 1887, and priest, 1888, by the bishop of Peterborough. Licensed to the curacy of St. Sepulchre's, 1887.

HERBERT CECIL HOLMES, St. Mary Hall, Oxford, B.A., 1890. Ordained deacon, 1890, priest, 1892, by the bishop of Peterborough. Curate of All Saints', Peterborough, 1891-3, and licensed to St. Sepulchre's, 1893.

—:O:—

CHAPLAINS OF ST. SEPULCHRE'S. — Among the earlier charters transcribed in the chartulary of the priory of St. Andrew, now preserved at the British

Museum, there are several references to Simon, the chaplain of St. Sepulchre's. Simon, who was a married priest, owned land at Boughton. This land he left to his son Robert, who was also a chaplain, with a life interest for his other son, Philip. Robert and Philip eventually made a gift of this land to the priory.

In another charter, by which Robert, the son of chaplain Simon, makes a bequest of land at Great Billing to the same priory, the donor is described as chaplain of Northampton and rector of St. Edmund.

None of these charters are dated, but are early in the thirteenth century. The term "chaplain" at that period seems generally to have meant an assistant officiating priest (not necessarily attached to a particular chantry or domestic chaplaincy), and nearly corresponded to our present use of the term "curate."

The prevalent notion that there were no married priests in the church of England until after the Reformation, is decidedly incorrect. Bishop Fitz-Jocelyn of Wells, and bishop Peche of Lichfield, in the twelfth century, were both bishop's sons. The constitutions of archbishop Peckham, in 1281, provided that priests' sons should not succeed to their fathers' livings without papal dispensation. The unacknowledged wives of the clergy continued down to the time of the Reformation.





CHAPTER IX.

CHURCHWARDENS, CLERKS, AND SEXTONS.

THE ANCIENT office of churchwarden is one of much importance, and of peculiar interest in both the history of the church and the parish. Churchwardens are and were temporal officers, chosen originally solely by the laymen of the parish, to take charge of things of temporal estate. We find them termed "wardens of the goods of the church," as early as the reign of Edward III. It seems well, then, in any special parochial or church history, to compile a list of these important officials. Such a list, dating as it does in St. Sepulchre's parish, from 1634, cannot but interest many of the older parishioners :—

1634	John Cox and Symon Harrison.
1635	John Cox and Thomas Browne.
1636	John Cox and Robert Harris.
1637	John Nicholson and Robert Harris.
1638	John Nicholson and Thomas Marriott.
1639	Symon Callis and Thomas Marriott.
1640	John Ellis and John Brafield.
1641	Robert Parsons and John Coleman.
1642	Ditto ditto
1643	William Hootton and William Clarke.
1644	George Saunders and John Stanhust.
1645	John Clarke and John Pigeon.
1646	William Bayley and Paul Mattlock.
1647	John Sharpe and Valentine Chadwick.
1648	John Brafield and John Cox.
1649	William Howton and Symon Callis.

- 1650 John Biddles and Paul Mattlock.
- 1651 George Rowell and Thomas Drable.
- 1652 Lawrence Tomkins and Lewis Matlock
- 1653 George Rowell and Thomas Drable.
- 1654 Hugh Coles and William Hooton.
- 1655 John Warde and Robert Parsons.
- 1656 Thomas Drable and Thomas Lucas.
- 1657 Thomas Lucas and John Dunkley.
- 1658 William Cockaraine and John Biddles.
- 1659 William Hooton and Joseph Dobson.
- 1660 Edward Warde and Nathaniel Potter.
- 1661 George Rowell and Lawrence Tomkins.
- 1662 Thomas Fitzhugh and Joseph Dobson.
- 1663 Thomas Fitzhugh and Thomas Brytman.
- 1664 Nathaniel Potter and John Dunkley.
- 1665 James Roberts and William Sharpe.
- 1666 Thomas Drabble and Thomas Brightman.
Thomas Drabble dying during the year, Joseph Dobson
was chosen (September 17th) to fill his place.
- 1667 Edmond Druery and Edward Bott.
- 1668 William Webster and Thomas Webster.
- 1669 Thomas Webster and Edward Ward.
- 1670 Edward Ward and Edward Hilliard.
- 1671 Henry Keyes and Alexander Taylor.
- 1672 William Ecton and Thomas Webster.
- 1673 Nathaniel Potter and John Tomkins.
- 1674 John Biddles Junr. and Henry Wolston.
- 1675 Harry Keyes and Edward Ward.
- 1676 Edward Ward and Edmond Drewery.
- 1677 Theophilus Whishton and Thomas Brightman.
- 1678 Thomas Wilbee, Sen. and Thomas Scrivin.
- 1679 Joseph Bennitt and Thomas Peirceval.
- 1680 Edmond Drewery and Thomas Hayle.
- 1681 Edmond Drewery and William Castle.
- 1682 Edward Warde and Joseph Dobson.
- 1683 John Wibee and Christopher Tomson.
- 1684 Richard Harris and Nathaniel Potter.
- 1685 James Weston and Peter Dunkley.
- 1686 William Jeoffery and Robert Sibley.
- 1687 George Rowell Jun., and William Peircevall.
- 1688 William Warden and Daniel Lole.
- 1689 Henry Woolston and John Warde.
- 1690 William Burt and Edmond Drewery.
- 1691 Thomas Goodrood and John Daley.
- 1692 Peter Dunkley and Thomas Scriven.
- 1693 Daniel Singleton and John Dunkley.
- 1694 Edmond Drewery and William Jeoffery.
- 1695 Edmond Drewery and William Chamberlaine.
- 1696 George Rowell and John Stone.
- 1697 Henry Woolston and John Ward.
- 1698 Thomas Brafield and Henry Potter.
- 1699 William Percivall and William Ward.
- 1700 Robert Moore and Richard Drewery.
- 1701 Thomas Houghton and Daniel Lole.
- 1702 John Atterbury and Thomas Mabbot.
- 1703 Henry Woolstone and Thomas Cooper.
- 1704 Thomas Ward and Alexander Taylor.
- 1705 Thomas Cole and George Stow.

- 1706 John Moore, Jun., and Thomas Satchwell.
 1707 Joseph Woolston and Charles Lyon.
 1708 William Chamberlin and Daniel Robinson.
 1709 Thomas Ward and Samuel Palmer.
 1710 William Lemon and George Stowe.
 1711 Nathaniel Pywell and Thomas Cooper
 1712 William Chamberlin and Thomas Coles.
 1713 Parker Filkes and Charles Lyon.
 1714 Thomas Percivall, Sen., and Peter Dunkley.
 1715 William Chamberlin and James Percivall.
 1716 Nathan Wilson and Joseph Woolston (Alderman).
 1717 John Lumley and John Handcock.
 1718 William Chamberlin and Daniel Lacey.
 1719 Samuel Palmer and Parker Filkes.
 1720 Thomas Cooper and Thomas Ward.
 1721 Matthew Lilley and Stephen Johnson.
 1722 William Chamberlin and Thomas Cole.
 1723 Thomas Goodwin and William Chamberlin.
 1724 Thos. Gooding and William Chamberlin.
 1725 Ditto ditto
 1726 George Rowell and Joseph Woolston (Alderman).
 1727 Daniel Lacey and Thomas Ward.
 1728 William Chamberlin and Richard Ager, Junr.
 1729 John Aspinall and Richard Ager, Junr.
 1730 Thomas Cooper and Thomas Gooding.
 1731 John Smith and William Haddon.
 1732 William Chamberlin and James Hackleton.
 1733 John Smith and William Butlin.
 1734 Ditto ditto
 1735 William Haddon and John Smith.
 1736 Ditto ditto
 1737 Robert Morris and John Fox.
 1738 Robert Morris and George Place.
 1739 Robert Morris and William Butlin.
 1740 Robert Morris and Law Spencer.
 1741 Ditto ditto
 1742 Thomas Gooding and Joseph Woolston, Jun. (Alderman).
 1743 Ditto ditto
 1744 Ditto ditto
 1745 Thomas Gooding and Thomas Cooper (Jun.)
 1746 Robert Morris and John Smith.
 1747 Ditto ditto
 1748 Robert Morris and William Haddon.
 1749 Joseph Woolston (Alderman) and George Rowell (Town Clerk).
 1750 John Fox (Cooper), and Dr. Samuel Mayne (Physician).
 1751 John Fox and Stephen Granborow (Weaver).
 1752 John Fox (Cooper) and Robert Smith.
 1753 John Smith and William Haddon.
 1754 John Smith and William Lacey.
 1755 Robert Morris and William Gooding.
 1756 Robert Morris and Cooper Cardwell.
 1757 Joseph Hall and James Maitland.
 1758 Joseph Hall and Jeremiah Rudsdell.
 1759 Stephen Granbrow and William Dodd.
 1760 George Ecton and Joseph Cooper.
 1761 George Ecton and Jonathan Filkes.
 1762 Joseph Hall and William Butlin, Jun.

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- 1763 John Smith and John Moores.
- 1764 Robert Todd and William Gooding.
- 1765 Joseph Hall and William Gooding.
- 1766 Joseph Hall and Thomas Dickenson.
- 1767 Joseph Hall and George Ecton.
- 1768 Joseph Hall and William Butlin, Jun.
- 1769 William Gooding and William Wills, Jun.
- 1770 Joseph Cowper and Charles Stringer.
- 1771 Joseph Cowper and Stephen Granborough.
- 1772 Henry Tompson and John Pinckard.
- 1773 Henry Tompson and William Fox.
- 1774 Robert Morris (Alderman) and Edward Hobson.
- 1775 George Tompson (Alderman) and Edward Hobson.
- 1776 Henry Tompson (Alderman) and William Wills, Jun.
- 1777 William Gooding and Samuel Haslock.
- 1778 William Gooding and Francis Osborne.
- 1779 William Gooding and Edward Morris.
- 1780 William Gooding and Richard Alliston.
- 1781 Thomas Rowell and Joseph Walker.
- 1782 Thomas Rowell and Thomas Smith.
- 1783 Thomas Rowell and John Potter.
- 1784 George King and Joseph Clarke.
- 1785 George King and William Etches.
- 1786 George King and John Shelton.
- 1787 George Hayes and William Stanton.
- 1788 George Hayes and William Bennett.
- 1789 William Gooding and William Bennett.
- 1790 William Gooding and John Harris.
- 1791 William Gooding and John Cooper.
- 1792 Thomas Smith and Edward Wood.
- 1793 Thomas Smith and Matthew Hopkins.
- 1794 Thomas Smith and Richard Stanton.
- 1795 Thomas Smith and Thomas Armfield.
- 1796 William Tompson and James Dunkley.
- 1797 William Tompson and William Tarry.
- 1798 William Tompson and John Buxton.
- 1799 Samuel Hughes and William Pointer.
- 1800 Samuel Hughes and William Smith.
- 1801 Thomas Armfield and George Harrison.
- 1802 Thomas Armfield and James Dunkley.
- 1803 Thomas Armfield and John Cooch.
- 1804 Thomas Armfield and Robert Smith.
- 1805 Thomas Armfield and John Harris.
- 1806 Thomas Armfield and Thomas Greenough.
- 1807 George Harrison and Robert Stringer.
- 1808 Ditto ditto
- 1809 George Harrison and John Fountain.
- 1810 George Harrison and Thomas Masters.
- 1811 George Harrison and Thomas Weston.
- 1812 Ditto ditto
- 1813 Thomas Armfield and Thomas Weston.
- 1814 Ditto ditto
- 1815 Ditto ditto
- 1816 Ditto ditto
- 1817 Thomas Armfield and Joseph Cooper.
- 1818 Thomas Armfield and William Clark
- 1819 Thomas Armfield and Thomas Harris
- 1820 Thomas Armfield and Thomas Roe.

1821	Thomas Armfield and James Dunkley.	
1822	Ditto	ditto
1823	Ditto	ditto
1824	Thomas Armfield and Jonathan Longland.	
1825	Ditto	ditto
1826	James Dunkley and Thomas Masters.	
1827	James Dunkley and George Rands,	
1828	George Rands and Edward Cotton.	
1829	Ditto	ditto
1830	Ditto	ditto
1831	Ditto	ditto
1832	Ditto	ditto
1833	Ditto	ditto
1834	William Armfield and William Parker.	
1835	Ditto	ditto
1836	Ditto	ditto
1837	George Armfield and Thomas Billingham.	
1838	Ditto	ditto
1839	Samuel Rowlett and Benjamin Capell.	
1840	Ditto	ditto
1841	Robert Page and John Smith.	
1842	Ditto	ditto
1843	Ditto	ditto
1844	Ditto	ditto
1845	Ditto	ditto
1846	Ditto	ditto
1847	Ditto	ditto
1848	Ditto	ditto
1849	Ditto	ditto
1850	Thomas Billingham and Thomas Stanton.	
1851	Ditto	ditto
1852	Thomas Billingham and George Richards.	
1853	Ditto	ditto
1854	Robert Page and Charles Ireson, Jun.	
1855	Joseph Colledge and Charles Ireson, Jun.	
1856	Ditto	ditto
1857	Joseph Colledge and Stephen Green.	
1858	Ditto	ditto
1859	Joseph Colledge and William Betts	
1860	Joseph Colledge and John Page.	
1861	Ditto	ditto
1862	Ditto	ditto
1863	Ditto	ditto
1864	Ditto	ditto
1865	Ditto	ditto
1866	Joseph Colledge and Stephen Green.	
1867	Joseph Colledge and Anthony Birdsall.	
1868	Ditto	ditto
1869	Ditto	ditto
1870	William Colledge and Anthony Birdsall.	
1871	Ditto	ditto
1872	Ditto	ditto
1873	Ditto	ditto
1874	William Colledge and Thomas Wickes.	
1875	Ditto	ditto
1876	William Colledge and John Wickes.	
1877	Ditto	ditto
1878	Ditto	ditto

1879	William Colledge and John Wickes.	
1880	Ditto	ditto
1881	William Colledge and William Mills.	
1882	Ditto	ditto
1883	Ditto	ditto
1884	William Colledge and William Henry Smith.	
1885	Ditto	ditto
1886	Ditto	ditto
1887	Ditto	ditto
1888	Ditto	ditto
1889	Ditto	ditto
1890	Ditto	ditto
1891	William Colledge and Robert James Kilburn.	
1892	Ditto	ditto
1893	Ditto	ditto
1894	Ditto	ditto
1895	Charles Green and George Harris.	
1896	Ditto	ditto
1897	Ditto	ditto

The churchwardens' accounts show that it was for a long time customary for this parish to allow a sum of 10 shillings to be spent at the time of the election of the wardens. Doubtless, this went mainly, if not entirely in drink. In 1704, it was resolved by the vestry, "that no parish money should be spent at the time of the wardens election"; but the vestry was fickle, for at Easter, 1705, it was resolved that "ye ten shillings yt usaly has bin spent shall be spent at this election." However, at the Easter vestry of 1709, the order of 1705 was rescinded, and it was determined that "for ye future no money shall be spent at ye charge of ye parish of St. Sepulchre's upon Easter Monday, being ye day of election of churchwardens." Nevertheless the new rule did not always hold good, for the usual ten shillings appears in the accounts of 1713 and 1714.

From some entries of the latter half of the seventeenth century, it appears that the churchwardens summoned vestry meetings in the chancel of the church.

In 1718, the churchwardens were supplied with white wands, as symbols of their office.

CLERK AND SEXTON.—Previous to the Reformation, the "Parish Clerk" was not infrequently in minor Orders, and his duties were entirely confined to purposes connected with the services of the church. At that period, however, certain secular functions began to be attached to the office. An injunction of Henry VIII. declaring that :—"Forasmuch as the parish clerk

shall not hereafter go about the parish with his holy water, as hath been accustomed, he shall instead of that labour accompany the churchwardens, and in a book register the name and sum of each man that giveth anything to the poor." The profits of the office of holy water carrier (*aquæ bajalus*), consisting of customary fees, used to suffice for his maintenance or salary, but his appointment rested entirely with the incumbent.

The name and office of Sexton was not originally connected with the necessary preparations for the disposal of the dead. The word *sexton*, *segsten*, or *segorstanc* was a corruption of *sacrista* or sacristan, the keeper of the sacred vessels, books, and ornaments pertaining to the worship of the church, including the bells. He was also the keeper of the keys of the church. As sacristan he had control of all pertaining to the altar and its adjuncts, and to the lights of the church, and hence he regulated the ceremonials at burials of the faithful departed. By a comparatively modern use, entirely of post-reformation origin, the term sexton has come to be used in most parishes for the labouring man who digs the graves. In the old days, the sexton simply saw that the grave was duly prepared, and usually himself paid some small sum for the digging.

The parish clerk was the "server" of the priest at masses or celebrations, was responsible for the due responses in all the offices, accompanied the priest to all outside functions, such as the administering of Extreme Unction, and was the holy water carrier. The sexton's duties, as we have seen, were those of a sacristan, and he was held answerable for the due cleaning of the church. The appointment to both offices rested with the incumbent, and both were paid by customary fees and offerings. After the Reformation, as ceremonial lessened, and as squalor and sordidness (contrary to the intention of our reformers) only too often, took the place of decency and order, the two offices in not a few parishes were held together. With the addition of secular duties, arose the questions of rights of appointment and permanence of situation, which led to many disputes, and not a little litigation.

The only pre-reformation parish clerk of St. Sepulchre's whose name we are able to give, is "John

Browne, paryshe clark," who witnesses the will of Thomas Higham in 1527.

A dispute is chronicled among the baptisms, in the parish registers, about the appointment of a sexton, during the incumbency of Dr. Sibthorpe. It is set forth with much circumstance, under date of June 9th, 1621 :

" That whereas in the parishe of St. Sepulchre's, in Northampton, the parishioners endeavoured to clayme an officer belonging to the church called a Sexton, and endeavoured likewise or pretended that the election and displacing of the said officer should belong to the parishioners, and not to the minister: The case coming in question, Anno Dni. 1621, Robert Sibthorpe being then vicar, John Knott and Edmond Gabatis, churchwardens, and William Robinson that pretended officer or Sexton, June 9th, 1621 The said Robert Sibthorpe for some reasons him moveing by the occasion of the said Robinson's disordering himselfe towards him and the church as he judged: did thereupon displace the said Robinson, and placed in his steede without the consent of the parishioners one James Bates to execute the said place or pretended office. And notwithstanding the desire and endeavour of the foresaid churchwardens and other the parishioners he there continued the said Bates in his said place, untill upon the 23rd of October following having acknowledged the power of the said vicar, and submitting themselves and that place to his disposing by his consent compounded with the said James Bates to relinquish his place, and in consideracon thereof agreed to pay him XXs. Whereupon the said place of pretended sextonship was utterly voyde untill October 26, when the parishioners having acknowledged upon examinacion of the busines that there could indeed be no such officer proved in Lawe to apperteyne to the said parishe, neither had bene any such pretended officer about the said parishe above Thirty yeares or thereabout, and that the occasion of the said pretended officer in the said parishe proceeded from the sickness and weakness of one, Richard Huggins, who was then clerke of the said parishe and who by reason of his said sickness desiring to have one to helpe him in the time of his weakenes and his sicknes: and weaknes increasing and poverty thereupon so growing upon him that he was not well able to paie his said substitute: The parishioners thereupon did give the sayd substitute of the clerke a voluntary contribucon, to the end to ease the sayd clerke of his paiment to him: whereupon it came to passe that afterwards for the ease of the sayde clerke and his successors, the sayd substitute or some other as the vicar and clerke thought good were permitted to supply that place: yet so as they could clayme nothing for their dewes either from the vicar, clerke, or parishioners, but only as the clerke and he compounded or what by pleasing the vicar and parishioners, he procured that the vicar moveing the parishioners at Christmas time to contribute to him voluntarily for his paines, was thereupon voluntarily contributed and two shillings eyght pence paid him at their pleasures for mending the churchyarde walls. Whereupon Humphrey Hopkins, Richard Smith, Edward Goldsmith, and diverse others parishioners undertaking to Robert Sibthorp, then vicar, that yf he would be pleased to admitt Willm. Robinson to supply that place againe, he should behave himselfe obediently and honestly towards him, and dutifully and orderly about the church, quietly and contentedly under the clerke, and that they would procure collection to be made for him as aforesayd. He thereupon, by reason of James Bates his formerly relinquishing the said place for the composition aforesaid, by the consent of Christopher Younge then clerke of the parishe, elected and admitted the said Willm. Robinson,

at the petition and desire of the said parishioners to helpe the saide Christopher Younge, about such offices in the church as himselfe thought to be painfull to performe, such as were knoling and ringing of bells, and keeping them in order; sweeping the church and keeping it decently, fetching water for baptisms, digging graves, and the lyke, and Wyne for the Comunion, Provyded that he medle not with the ministring vessels, nor ornaments of the church for the Minister, and appoynted him to continue at the discretion and pleasure of the sayd Vicar, so long as the sayd Robinson shall behave himselfe obediently, honestly, orderly, and peaceably as aforesaid, and no longer, But then by the Vicar to be displaced, and another by him to be elected, whomsoever he shall thinke fitt and convenient, without opposicon of the parishioners. And in the meantyme the benefit of the said voluntary contribucon and two shillings eyght pence as aforesaid, or what else he can gett voluntarily contributed to him at weddings and christenings without hindering the Clerke, or impeaching his dues, as also the dewes for knoling such bells and digging such graves as he shall attend about shall goe to him the said subordinate officer."

According to the register, Thomas Welles, "the sexton aforetime," was buried on May 13th, 1624. William Robinson, "which was the sexton," was buried on November 19th, 1628.

John Pye, who was clerk during most of the reign of Charles I. received, according to the accounts, £1 as a yearly wage, with four shillings a year for washing the church linen, and eight-pence for "scoveringe the flaggons."

At the vestry held on April 11th, 1664, it was ordered that hereafter the offices of clerk and sexton be combined, and John Margotts was appointed as "a fitt man to do the businesse." In 1700, Phipps the sexton, had a salary of £1 5s. od.

In the Mayor's accounts for the years 1725-6, among the corporation records, is the following entry:—

"Paid the Clerk and Sexton of St. Sepulchre for s. d.
attending and taking notice of the Mayor, Justices,
and Bailiffs receiving the Sacrament in the parish
church of St. Sepulchre, and afterwards attending
at the Town Sessions to witness the same" .. 4 0

In 1782, the clerk obtained a gratuity of a shilling, "for warning the parishioners to church twice."

The following entry occurs in the vestry book, dated September 25th, 1763:—

"Elizabeth Ager is this day appointed Sexton of this parish in the room of her late husband, to continue in the place so long as she shall behave herself obediently and honestly towards me, dutifully and orderly about the church, quietly and contentedly under the clerk, and no longer; but then to be displaced and another to be appointed in her room.

Signed, TILLY WALKER, Vicar."

In 1752, it was ordered "that the sexton do regularly ring the bell at five o'clock in the morning, and on the neglect of it, his salary be stopped."

At a vestry held December 27th, 1791, Thomas Ager was appointed sexton :—

"And it was further agreed at the same time that the above Thomas Ager shall, every evening between Michaelmas and Lady Day, ring the bell at eight o'clock, and his salary for being Sexton and ringing the said bell shall be two pounds and twelve shillings per annum.

"At the same time it was agreed that Mr. William Moores, the present clerk, be allowed the sum of five guineas per annum, for his services during the pleasure of the parish."

In 1800, the clerk's salary was raised to ten guineas.

At a vestry held May 3rd, 1838, it was agreed that :—

"In consideration of the churchwardens engaging to pay him [the clerk] out of their fees, annually thirty shillings and the minister annually two shillings, he, the clerk, will in future not claim the usual sixpence for registering baptisms."

At a vestry meeting held on May 30th, 1839, a vote of censure was passed on George Haddon, the then clerk—

"'For his disrespectful conduct to the parish.' He was accused of having refused to account to the churchwardens for their fees.... received by him (the clerk), and that he persists in collecting such fees although he has been discharged from so doing by the churchwardens, and retaining the same: and it also appearing that he has in various instances been guilty of extortion in collecting fees not payable, a Requisition be presented to the vicar.....respectfully requesting him to dismiss the said George Haddon from the office to which he was appointed by the vicar."

On June 20th, a letter was read from the vicar, declining to comply with their wishes, and it was then decided to appeal to the Bishop.

The offending clerk does not appear to have made his submission to the churchwardens till April, 1840, when we read that :—

"George Haddon, the officiating clerk, having attended this meeting and expressed his contrition for his improper conduct in retaining certain of the churchwardens' and sexton's fees received by him, and in demanding and receiving fees not authorised by the Table; and having promised immediately to account for, and pay over to the churchwardens the fees so improperly received and retained, and to conduct himself in all cases in compliance with the Table of Fees, and to forward the views of the churchwardens for the future."

Resolved :—

"That for the present no further proceedings be taken relative to his conduct."



CHAPTER X.

BELLS AND BELL-RINGERS.

THE TOWER of St. Sepulchre's was supplied with a ring of five bells from the date of the earliest parish accounts, and we have not been able to glean any earlier information with respect to them. In 1681, the ring was increased to six. The following details with respect to the maintenance and re-casting of the bells have been gleaned from the parochial books :—

		£	s.	d.
1634.	To goodman Brabrooke, for worke for the great bell	..	0	8 9
	To John Gayton, for hanginge the greate bell	..	0	9 0
1635.	To Richard Smyth, for keeping the bell-ropes in repaire	0	13	4
1637.	To John Gayton, for mending the ffore-bell wheele	..	0	2 0
	To John Gayton, for trussinge ye great bell	..	0	3 0
1639.	To John Gayton, for ye bell wheeles	..	4	0 0

There were some general repairs done to the bells in 1655, and to the great bell in 1657.

There was an assessment of £40 in 1670, "towards ye casteinge and amending of ye bells."

In August, 1681, it was agreed that an assessment of £30 be raised "towards ye casting of ye bells into six, and for new frames for them."

In 1733, the great bell was new-cast, at a cost of £57 14s. 8d.; and in 1738 the first bell was new-cast.

In 1783, the peal of six bells was re-hung by Mr. Arnold, of St. Neots, at a cost of £40 14s. 10d. At the re-opening, the ringers received new hats.

The fifth bell was taken down and re-cast in 1796, but it soon failed, and on April 15th, 1805, it was ordered that "A new bell be provided by the churchwarden, and that he have a levy for defraying the expenses."

On May 6th, of the same year, it was ordered that "John Over of Rugby, be employed for the new fifth bell, and also to re-hang the other bells and repair the frame." His bill came to £169.

The re-casting of the fifth bell, in November, 1857, cost the parish £24 1s 1½d.

The following are the inscriptions and sizes of the six bells now in the tower:—

1. + THOMAS RVSELL MADE ME. ROBERT MORRIS,
AND WILLIAM BVTLING,
CHVRCHWARDENS IN 1739.
(Diam. 31 in.)
2. EDWARD WARD AND JOSEPH DOBSON,
CHVRCHWARDENS, 1681.
(Diam. 34 in.)
3. REVD. W. BUTLIN, VICAR.
TAYLOR & SON, OF LOUGHBORO, FOUNDERS.
JOSEPH COLLEDGE, }
CHARLES IRESON, J VNR. } CHVRCHWARDENS, 1857.
(Diam. 37½ in.)
4. HENREY BAGLEY MADE MEE, 1681. ~ O O O O O O *
(Diam. 38 in.)
5. THE REVD. THOS. WATTS, VICAR. + THOS. ARMFIELD
AND J. HARRIS, C. WARDENS. JOHN BRIANT,
HERTFORD, FECIT, 1805.
(Diam 42½ in.)
6. I TO THE CHURCH THE LIVING CALL,
AND TO THE GRAVE DO SUMMONS ALL.
THOMAS RVSELL OF WOOTTON ME
MADE.
JAMES HACKLETON AND WILLIAM CHAMBERLIN, LATE }
JOHN SMITH AND WILLIAM BVTLIN, PRESENT } CHVRCH-
WARDENS
IN 1733.
(Diam. 43½ in.)

* The impression of six silver crown-pieces.

Mr. Crick's manuscript history of Northampton gives the older inscription on the two most recent of these bells. The third bell used to be inscribed :—

" Revd. Geo. Watkin, Vicar,
William Gooding and John Harris, Churchwardens.
E. Arnold, Leicester, Fecit, 1791."

The fifth bell bore :—

" William Loyde, Lord Bishop of Petterburrow."

Over the lofty arch from the tower into the church, on the tower side, is a tablet thus inscribed :—

" Here Bells Melodious move with Art Sublime,
And various numbers Beat in Mood and Time,
Let clamour cease the cause of dire Mischance,
In joyfull silence lead the Mystic Dance ;
So Music raises her Majestic Strains
While Notes Harmonious reach the distant Plaines."

Miss Baker, in *Northamptonshire Words and Phrases*, gives some less ambitious doggerel rhymes at one time current in the town, as to the different bells :—

" Roast beef and marsh mallows,
Says the bells of All Hallows ,
Pancakes and fritters,
Says the bells of St. Peter's ;
Roast beef and boil'd,
Says the bells of St. Giles' ;
Poker and Tongs,
Says the bells of St. John's ,
Shovell, tongs, and poker,
Says the bells of St. Pulchre ! "

St. John's, refers to the chapel of the old hospital of St. John in Bridge Street, which used to have two bells in a gable bell-turret at the west end.

THE RINGERS.—The churchwardens' accounts supply the following references to special payments to the St. Sepulchre's ringers :—

1634.	To the Ringers when the Kinge came thorough the towne	s. d.
		13 0

This was one of the occasions when King Charles and his Queen made a state progress from Holdenby Palace through Northampton. It was on this occasion, towards the end of July, that the Corporation presented their Majesties with two pieces of plate to the value of £60. The presentation took place on their entering the town by the north gate, close to St. Sepulchre's church.

1635.	To Ringers 5th November	2 0
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The fifth of November was kept with much pomp at Northampton. An invariable conclusion to the day was a great bon-fire in the Market place at the cost of the Corporation, with numerous libations of beer and wine.

		s	d.
1635.	More to Ringers	1	6
	To the Ringers when the Bishopp came thorough the towne	3	0
1637.	Ringin for the Lord Bishopp	1	6
	Ringin for ye Lord of Hollan	2	6
<p>In July, 1637, Northampton was visited by Lord Holland, chief justice in Eyre of the Forests, who presided at a Commission assisted by five Judges. The Corporation presented him with a silver gilt cup of the value of £15 or £16.</p>			
	Spent in beere on the ringers when ye Doctors came to visitte ye Churches	4	6
<p>This must refer to a visitation of Archbishop Laud's Commissioners (Drs. Sibthorpe and Clarke) to see to the restoration of decency in worship. It was in this year that the altar was replaced in the chancel, as is subsequently noted under the churchwarden's accounts.</p>			
1707.	April 23rd—For ringin of St. George.. .. .	3	0
<p>St. George's day was specially celebrated at Northampton. The Castle chapel was dedicated to St. George. St. George's Hall, in Abington Street, was the great meeting hall for the guilds of shoe-makers, etc. The principal "ancient inn" of Northampton had for its sign St. George, and it is from this Saint, and not from one of our Hanoverian kings as is generally supposed, that the present George Inn takes its name. In fact, the old town of Northampton seems to have been specially dedicated to the patron Saint of England.</p>			
	May 1st—For Ringin for the Union	5	0
<p>This was the day on which the Union of the two kingdoms under the title of Great Britain, was ordered to be commemorated by a special form of Thanksgiving.</p>			
1708.	April 23rd—For ringin one St. George's day	3	0
	July—For ringin when Prince Hugent joyned ye Duke of Malborough, and beat ye french	3	0
<p>This refers to the great victory in Flanders, at Oudenarde, on July 11th.</p>			
	August 3rd — For ringin when Admerll Wager took ye Spanish fleet	5	0
<p>"Both in the Mediterranean and the West Indies there had been achievements worthy of the English flag. We had conquered Sardinia, and had assisted in the conquest of Minorca. Commodore Wager had, after four hours of intrepid fighting against what seemed overwhelming odds, captured, sunk, or dismasted a squadron of heavily armed and richly laden Spanish ships on their way to Carthagea."—Wyon, <i>Hist. of Reign of Queen Anne</i>, II. 90.</p>			
	October—Pd. ye ringers when Liles was taken, by ye Mayor's order	5	0
<p>The town of Lisle was surrendered to Marlborough and Eugene, on October 22nd, but the citadel still held out.</p>			
	November 24th—Will Leman for ringin when Prince Hugen beat ye seige from brusells, by ye Mayor's order	5	0
<p>On the fall of Lisle, the French endeavoured to make themselves masters of Brussels, but towards the end of November Eugene forced the passage of the Scheldt, and defeated the enemy's design.</p>			
	December—Samuel Pallmer, for Ringin when Bufler serrendred Liles, by Mayer's order	5	0
<p>Eugene rejoined Marlborough at the beginning of December, and on December 9th, Marshall Boufflers surrendered the citadel of Lisle.</p>			

1709. September—For ringing att the taking of Torne s. d.
 Tourney was taken by the Duke of Marlborough, on Sept. 3rd. 6 0
 September—For ringing by Mr. Mare's order 6 0
 The fearful battle of Malplaquet was fought on Sept. 11th,
 when at least 34,000 men were killed.
1710. June 21—For Ringing for ye taking of Douey 6 0
 Douay, in the north of France, was captured by the Duke of
 Marlborough in June, 1710, but was retaken by the French,
 1712.
- August 23rd—For Ringing for ye teaking of St. Vent .. 5 0
 In the latter part of the summer the Duke and Prince Eugene
 laid seige to St. Venant and Aire, to secure the navigation of
 the Lys. St. Venant soon capitulated, the seige coming to an
 end in August.
- August 27th—For Ringing at a Fit in Spaine 5 0
 On August 20th, Philip V. of Spain was defeated at Saragossa
 by our ally, the Archduke Charles.
- Sept. 24th—For ringing for the Crowning of King Chals .. 6 0
 The Archduke Charles was crowned King of Spain at Madrid,
 in September.
- Nov. 4th—For ringing for the teaking of Aire 5 0
 The town of Aire did not capitulate till the end of October;
 its capture cost the allies 7,000 men, exclusive of the sick.
1712. June—Sam. Pallmer, Ringin when peace was concluded .. 5 0
 In the early summer of 1712 preliminaries of peace were
 arranged between France and England.
- July—Robert Ratlif, Ringin when Dunkirk delivered .. 3 0
 These preliminaries were made contingent on the delivery
 of Dunkirk to the English. It was handed over to them in July.
1713. April—For ringin when ye articles of peace was sailed .. 6 2
 The articles of the peace of Utrecht were signed on April
 11th, by the representatives of England, France, Savoy, Prussia,
 and Portugal.
- There were also five shilling ringings this year on
 January 7th, February 6th, and March 8th, probably for
 some local events.
1714. For ringing at ye King's landing 5 0
 George I., Elector of Hanover, made no haste to take posses-
 sion of his new kingdom. It was not till six weeks after his
 proclamation as king, namely, on September 18th, that he
 landed at Greenwich.
1715. Ringing when ye Rebels were taken at Preston, by ye
 Mayor's order 3 0
 On September 6th, 1715, the standard of "the Pretender"
 (James III.) was raised in the Highlands. The Jacobites of the
 north of England were defeated at Preston, on November 13th.
1716. June 8th—Paid Mr. Filkes for ale, and ye Ringers in money 7 0
 A day of Thanksgiving for the suppression of the Jacobite
 rising was held on June 7th.

On December 18th, 1716, it was ordered "that upon
 every ringing day, viz.:—the King's Birthday (May

28th); his Inauguration Day (August 1st); his Coronation Day (October 20th); ye Prince's Birthday (October 30th); May ye 29th, and November ye 5th, the churchwardens do allow to ye Ringers 5s. od. each day."

1717. Nov. 3rd—For Ringing for ye birth of a Prince s. d.
5 0

Probably a son of Fredrick William I. of Prussia and his wife Sophia, daughter of George I. of England. Carlyle (Frederick the Great, II. 65), gives no name, but says this little brother of Frederick the Great died within two years.

1719. Oct. 15th—For Ringing at ye King's return 5 0

This was after the king's return from his first visit to Hanover. Subsequently George I. visited his native land so constantly, almost every year, that the nation ceased to think much about his departures or returns.

CLOCK AND DIAL.—The following details are supplied by the parish books, with reference to the church clock :—

		£	s.	d.
1634.	To Mr. Salter, for mending the dyall	0	6	8
	To Richard Adkins, for taking downe and setting up of the dyall	0	6	0
	For mendinge the clocke wheele	0	1	4
1635.	To Edward Robinson, for keeping the clocke, etc. ..	0	2	6
	For oile and whipcord for the clocke			
1639.	To Cristopher Fox, for makinge the clocke to goe right	5	1	2
	Sending over for the clocke maker	0	0	8
	Carriage the clocke to Woolleston	0	3	8
	Takinge the diall downe and boreing a new hole ..	0	2	8
	To William Dawes, for settinge upp the diall, and cuttinge the water table	0	3	6
	To Letts, for makinge hookes for ye diall	0	2	4

At a vestry meeting called on August 23rd, 1688, it was agreed that an assessment of £20 be raised for "ye buying of a new clock," and other repairs.

		s.	d.
1709.	For oyl for the klok	0	6
	For wier for the cloke	0	6

The Easter vestry of 1717, ordered that Francis Berry have 10 shillings per annum "for keeping and repairing ye church clock with all materials (excepting anything put out of order by violence)."

On August 20th, 1800, the vestry ordered that "the dial be immediately taken down and repaired, and if not in a good state, the churchwardens are to give orders for a new one."

On July 24th, 1834, the churchwardens stated to the vestry that "the old clock was so bad that it could not be repaired," and presented an estimate for £33 17s. 6d. from James Sharpe, for erecting a new thirty-hour clock. The vestry ordered that "a subscription be opened for paying the extra expense of having four dials placed much higher than the present one"; it was represented that this extra expense would amount to about £40.

On March 27th, 1837, the vestry decided that "a respectful petition should be drawn up and presented to the town council for their assistance in liquidating the debt incurred in erecting the new clock with illuminated dial."

The present clock arrived in the parish on April 6th, 1882, and was completed on May 22nd. It was made by Messrs Evans & Sons, Birmingham, and cost £161 18s. 9d.





CHAPTER XI.

THE REGISTERS.

THE EARLIEST Register Book of St. Sepulchre's contains the record of the baptisms and burials from 1571, and of the marriages from 1566, and continues to the year 1722. The title page bears the following :—

" The Register Booke of Saint
Sepulchre's, in the towne
of Northampton,
Anno Domini, 1598.
JOHN NICHOLSONNE,
Vicar."

On the other side of the title page is written :—

" A true and perfect Extract of the Names and Surnames of all such as have beene Baptized, Married, and Buried, within the parish of St. Sepulchre's, in the towne of Northampton, beeing so much as our olde Register recordes since the beeginninge of the reigne of our moste gracious and soveraigne Princesse Elizabeth, by the grace of God of England, Fraunce, and Ireland, Queene, Defender of the Faith, etc., and in all causes, and over all personnes, as well ecclesiasticall as temporall next and immediately under God supreme head and governesse. Written and extracted by mee, John Nicholsonne Vicar of the saide Church and Vicarage of St. Sepulchre's, accordinge to the true meaninge of the Constitution in the late Convocation holden at London, anno Elizabethe Regine 40; anno dni. 1597."

The keeping of a register book for baptisms, marriages, and burials, in every parish church, was first ordered by an injunction of Vicar-general Cromwell, in

the year 1538. Several new confirmatory injunctions were issued by Edward VI., Mary, and Elizabeth, but the ordinance for the keeping of registers remained practically unchanged until 1597. On October 25th, 1597, the clergy of the province of Canterbury made a new ordinance as to registers, which was approved under the great seal. Minute regulations were laid down for their due preservation, most of which were afterwards embodied in the 70th canon of 1603. Every parish was to provide itself with a parchment book, and where the old register had been kept on paper it was at once to be legibly transcribed into the parchment book, each page being authenticated by the signature of the minister and churchwardens.

We propose to give the more noteworthy extracts from the parish registers under the respective headings of Baptisms, Marriages, and Burials; but it would perhaps, be well to first of all comment on certain non-parochial entries, that are made in the St. Sepulchre's books, and on the town's great calamity of 1675.

There are some rather remarkable references to the use of the chapel of St. John's Hospital in Bridge Street, both in the St. Sepulchre's and All Saints' registers. The chapel of this old foundation, established in 1138 by Walter, Archdeacon of Northampton (now in the hands of the Roman Catholics), was used from time to time, contrary to all usual custom and ecclesiastical law, for matrimonial as well as occasional burial purposes. Not having any register of its own, it became necessary that these ecclesiastical incidents should be recorded elsewhere.

The St. Sepulchre's registers record the marriage of John Gibbs and Katherine Welsh, both of Woodford, "at ye chapell of St. John Baptist, in Northampton," on July 31st, 1671. On September 10th, 1690, John Mansell of St. Alban, Wood Street, London, and Ann Rawlins, of Cosgrove, were married at the same place. A parishioner of St. Sepulchre's and one of All Saints', were married in this chapel on March 19th, 1699; and there were two other marriages in 1706, and 1707 respectively.

The following entry occurs in the St. Sepulchre's registers, in 1700, wherein St. John's is erroneously described as a parish :—

- " 1700. Mr. John Skelton, of the parish of St. John Baptist, in the towne Northton, and Isabell Hoare, of the same towne, was married by me in the church or chappell of St. John Baptist, January ye 1st day."

Among the burials occurs this entry :—

- " 1704. Mr. John Skelton, Archdeacon of Bedford, was buried in the chappel of St. John Baptist, in the town of Northton, Aprill the 5th day.

In *Bridges' Northamptonshire*, the following inscription is given as being on a free-stone near the altar :—

" Here lyeth the body of John Skelton, Archdeacon of Bedford, and Master of this Hospital, who dyed the 3rd of April, 1704."

The following entry (in the hand-writing of Mr. Jonas Whitwham, vicar of St. Sepulchre's), serves to explain the connection between St. John's hospital and this church :—

" 1702. Thomas Dickens, of Passenham, and Mary Gudgeon, of the same, was married in the chappell of St. John Baptist, in Northton, Aprill ye 23rd day, by me co-brother there."

It shows that Jonas Whitwham, besides being vicar of St. Sepulchre's was also chaplain of St. John's.

The Hospital was governed by a master and two co-brothers. The co-brothers, who were in holy orders officiated as chaplains, and received an annual salary of £5, together with 11s. in lieu of fuel, and 10s. on the renewing of leases.

That grievous catastrophe, the great fire of Northampton, naturally finds a place in these records, although the fabric of St. Sepulchre's was happily spared. Among the baptisms is the following entry :—

" The 20th day of September, 1675, happened a most dreadfull Fire in this towne of Northampton, beginning at ye west end of St. Mary's Street, which consumed and burnt downe in three or foure hours almost all the towne, and disinhabitted above 700 famalies, with ye church of All Saints', and the Crosse ; it burnt all the Horse markit, most part of ye Gold street, all ye Chequer, part of ye Bridge street, part of ye Sheep markitt, all Newland, almost all Abington street, and all St. Gile's street, except heare and there a odd house."

This information is repeated in a more condensed form among the burials :—

" The 20th of September was a sad and terrible Fire in ye towne of Northton, which burnt almost all ye towne with ye church of Allsaints, and melted the bells alsoe to ye disinhabiting of above 700 Famalyes."

The grief of the minister of All Saints' was too poignant, for him to enter into any detail in his register book; but there is something pathetic in the wording of the sentence that Dr. Conant wrote among the marriages of 1675, in the All Saints' book :—

"While the world lasts, remember, September the 20th, a dreadfull Fire, it consumed to ashes in a few hours 3-parts of our Town and Chief Church."

In the midst of the baptismal entries, the following passage about the temporalities of the benefice of St. Sepulchre's is suddenly interpolated :—

"N.B.—The Vicaridge house was bought September ye 29th, 1714, and settled upon ye Church for ever."

Curiously enough, the same information is repeated among the burials, in slightly varied terms :—

"Memorandum.—The Vicaridge-house was bought and settled upon ye Church for ever, Septemr 29, 1714."

The BAPTISMAL REGISTER, which begins in 1571, is complete to 1574; there is then a gap until August, 1577. There are also no entries from 1600 up to 1606. Among the only entries of special note on the earlier pages, are the following :—

- "1584. February — John, son of John Stanley, and of Jane, his wife, prisoners in the Castell, where this child was borne and baptised on the viij. daye."
- "1586. Maye — Joyce, daughter of one Billinge, of Harpoll, whose a condemned p'son and deliver'd in ye Castell, baptized on the xj. daye."

Under the year 1653, the following note occurs :—

"Valentine Roberts is allowed and sworne Register within the parish of St. Sepulchre's, in the towne of Northampton, by Lawrence Wollaston, Maior of the same towne, the eight and twentieth day of September, 1653, According to the tenor of the Act of Parliament touching Mariages and the Registering thereof, And also touching Birthes and Burialls."

LAW : WOLLASTON, Maior."

The system of parochial registration by the clergy, not unnaturally broke down during the frequent changes of ministers during the commonwealth. After much delay and deliberation an Act was passed on August 24th, 1653, on marriage and registration. By this legislation, the clergy were obliged to give up their register

books to laymen, who were to be called the "parish register." The new officials were to be chosen by the householders on or before September 22nd, 1653, and after being sworn and approved by the local magistrate, the appointments were to be entered in the register books. The "parish register" had to keep a record of all publications of banns, marriages, births, and burials, and was paid 12d. for every certificate of banns and entry of marriage, and 4d. for every entry of birth and burial.

The 1653 Act does not mention baptisms (though baptisms were provided for in the Directory of Public Worship) and therefore in most parishes only births are recorded at this period. The official who had charge of St. Sepulchre's registers, enters the date of birth only of each child up to October 1658, with four exceptions (among eighty entries) in which case baptisms are recorded. Here is one soon after the Act came into force:—

"1655. Hanna, the daughter of Edward and Mary Bevan, of Peter's parish, were borne one the second daie of October and Baptized at Pulcher's parish one the 9th daie of the same moneth."

In 1695, occurs the following heading:—

"Here beginneth the exact Regester of Infants Borne and Baptized from May ye 1st, 1695."

This refers to the unpopular and brief-lived Act of William III.'s parliament of 1694, whereby a graduated scale of duties was imposed for five years upon marriages, births and burials. For the better collection of this tax, the clergy were required under a penalty of £100, to keep a register of all births in the parish, whether the children were baptized or not. Accordingly we find that the first entry after May 1st, is as follows: "A son borne to John Ashley, a Quaker, the 22nd day of July, 1695, not baptized." This special tax was ordered, amongst others, "for carrying on the war against France with vigour." The existence of this tax explains two entries in the burial register, for 1696 and 1698, wherein reference is made to the "King's Duty."

From 1699 to 1722, there are a variety of noteworthy entries of the birth and occasional irregular baptism of the children of nonconformists. The following are a few examples:—

- " 1699. A daughter of William Harris, of Collingtree, and of Jane his wife, was borne in this parish March the 2nd day, but when and by whom Baptized I know not."
- " 1700. Henry, the son of Thomas Satchwell, and of Jane his wife, was borne Aprill ye 13th, and Baptized (as I am informed) by Mr. Hunt a nonconformist minister, Aprill the 29th day."
- " A son of Thomas Marriott, and Susanna his wife, was borne June ye 29th day. They call him John, but not Baptised being Anabaptists."
- " A son of John Watts, a desenter, and of Elizabeth his wife, they call him Edward, was borne January ye 17th, 1700, but whether Baptized or no I know not, nor knew I of his Birth till April ye 12th, 1701."
- " John, the son of John Stafford, and Mary his wife, was borne January 17th day, and as I am informed was Baptized at the Meeting House, January the 27th."
- " 1705. Judeth (as they call her, for she was not Baptized by me), the daughter of Richard Whiteing, and of Mary his wife, was borne February ye 8th day, 1704, but I never knew of it nor had notice of it till January the 8th, 1705."
- " 1709. William, ye son of William Percivall, junr., and of Jane his wife, was so called at ye Meeting House in ye parish of St. Peter's, Aprill ye 27th, 1709, by Mr. Tingey a nonconformist preacher (as I am informed)."
- " 1721. Thomas, ye son of James and Hannah Dunkley (dissenters), was born April ye 2nd."
- " 1722. Francis, ye son of Thomas Cave (a Quaker) and of Anne his wife, was Baptized July ye 27th, being about five years old."
- " Thomas, ye son of Thomas Cave (a Quaker) and of Anne his wife, was Baptized July ye 27th, being about three years old."
- " Anne, ye daughter of Thomas Cave (a Quaker) and of Anne his wife, was Baptized July ye 27th, being but about a month old."

The MARRIAGE REGISTERS begin in 1566, and have the following heading :—

" The names of sutch as have beenne married since so mucht of the reigne of our souveraigne lady Elizabeth, by the grace of God, of England, Fraunce, and Ireland, Queene, Defender of the Faith. etc., as our olde paper Register containeth."

The marriage registers have but little that is noteworthy ; references have already been made to marriages of the clergy, and those celebrated at the chapel of St. John's Hospital. From October, 1648 to November, 1651 there are now no marriage entries ; a leaf has in this place been cut out.

The first marriage entered by the civil register, was on October 9th, 1654. The banns for these marriages might be published either in church or in the market-place on market day. Market-place publications are not infrequently found in registers of this date. It was also obligatory, that the civil marriage knot should be tied by a local magistrate, and it is usual to find the name, and occasionally the actual signature of the magistrate in the register. Nothing civil of this kind appears, however, in the St. Sepulchre's book, and it is not improbable that the Presbyterian ministers or vicars of that period had a dislike to this civil intrusion, and sufficient influence with the parish official, Valentine Roberts, to avoid any record of that kind being made.

On April 25th, 1681, William Perrin, of Banbury, was married at St. Sepulchre's to Makepeace Sodin, of Brackley; it is recorded that "this woman was baptized at ye Font in our Church ye same day."

Above the marriages in May, 1695, is written :—

"Here beginneth the exact Regester of all Marriages from May the first, anno Domi. 1695, wherein the duty to the king tooke place by Acte of Parliament for the same."

This refers to 5 Will. iii. c. 21, which came into operation at that date, and which provided for a stamp duty of five shillings on every marriage license. From this date, for some years, the marriages celebrated at St. Sepulchre's between those of other parishes in the county were frequent, being far more numerous than those of parishioners. From 1695 to about 1708, the letters L or C are added after each entry, L, largely predominating; L obviously stands for license, and we conjecture that C means canonically married, that is after banns. From 1708, the letter B often occurs after those marriages of which one or both of the contracting parties were of this parish, and is of course an abbreviation for banns.

The BURIAL REGISTERS begin in 1571; there are no entries for 1575 and 1576, and only two names under 1577. The same prefatory note is given at the head of the burials as has been already transcribed under the marriages, substituting the words "Buryalles" and "buried" for "marriages" and "married."

The burial of a monster, is thus recorded :—

- " 1585. February—A woman child of one Joan Allin, borne and buried on ye xxij. daye of Febr. Born wthout eyes, eares, nose, or mouth, in very straunge maner to the beeholders. It dyed unbaptized."

Two early burials in the chancel, are thus recorded :—

- " 1594. Mary, wife of Lawrence Marsh, buried in the Chauncell on the xth daye of Decembr."
- " 1604. Lawrence Marsh, gent., buried in the chauncell, for wh. his executors payd vjs. viij^d, and more for his mortuary x^s., hee was buried on the first day of March."

There are numerous entries in the burial register of "CHRISOM CHILDREN." The earliest one is "a chrisom childe of Francis and Elizabeth Dobson," who was buried on January 6th, 1622. They are mentioned under the years 1631, 1632, 1633, 1634, 1637, 1643, 1644, 1646, 1659, 1663, 1664, 1665, 1667, 1668, 1680, 1684, 1687, and lastly in 1716. The chrisom was the white cloth placed on the child at baptism. Its long established use was directed to be maintained in the first Prayer Book of Edward VI. (1549) :—

" Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called a chrisom, and say, 'Take this white vesture for a token of the innocency which by God's grace in this holy sacrament of Baptism is given unto thee ; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life, thou mayest be partaker of the life everlasting.'"

The chrisom was then wrapped round the child, and retained as part of its clothing, until the mother came to be churched. At the time of the churching, she is directed by the first Prayer Book of Edward VI. to present the chrisom, with her other accustomed offering to the priest. The chrisoms were afterwards used by the priests for ablutions and such like purposes in the church. Children dying within a month of their baptism, or before their mother's churching, were termed chrisom children, and shrouded in the baptismal white cloth bound round them with ornamental folds or strips of linen. There are various brasses representing chrisom children, the latest of which is at Lavenham, Suffolk, 1631. There is an incised slab of a chrisom child at

Croxall, Derbyshire, 1487; and we have noted several small chrisom effigies among the children on the sides of 16th century table tombs.

Though the term chrisom does not appear in any of our later Prayer Books, the custom was so engraven upon English minds, that babes dying in their early innocence were often called chrisom children down to the end of the seventeenth century. The St. Sepulchre's instance of 1716, is by far the latest we have noticed.

The actual chrisom was undoubtedly used long after the time of the first Prayer Book of Edward VI. We have met with several instances of its use at baptisms in late Elizabethan depositions of witnesses at baptisms in manorial inquisitions, both in Somersetshire and Derbyshire; and its use as an infant's shroud on monumental effigies as late as Charles II. time, certainly points to the continuance of the custom. A survival of the custom may still be noticed in some quiet country parishes, where the god-mother is wont to place a clean cambric handkerchief generally a new one over the infant's head immediately after the actual baptism, and whilst the rest of the service is proceeding.

The castle of Northampton was not within the limits of St. Sepulchre's parish; it was close to St. Peter's church, but in pre-reformation days had its own chapel of St. George, which was extra-parochial, and a royal free chapel or peculiar. When it became a prison, those who died there, or were executed, seem to have been buried in the different town churchyards according to circumstances, of which we have now no knowledge. The following entries of this character are in the St. Sepulchre's books:—

- " 1622. Ales. Chadwich, of Spratton, executed was buried the vijth day of March."
 " 1623. John Hilliar, a prisoner, executed and buried the sixth daie of July."
 " 1638. March—Arthur Bett, executed at Abbingdon on the 5th, and buried in this churchyard."

The following later entry is of a like character:—

- " 1681. Robt. Clench, a ffelon, having had sentence of banishment, died and was buried in this churchyard ye 10th day of August."

The burial registers of St. Sepulchre's are specially noteworthy, for two particulars, viz.: the interment of the plague-stricken, and of combatants during the great Civil War.

As to the first of these, written beside the date of March ye 29th, 1638, occur the words "Att which time the sickness beegan." After the last name in January, 1638,* it is written "Att which time, the Lord bee praised, the sicknes ceased."

Northampton was on several occasions sorely tried by that scourge of our forefathers, the plague. In 1578, though hitherto no local historian has even named it, the town was grievously visited. The epidemic began in the autumn, and on October 13th, the Assembly ordered all the infected houses to be marked on the doors with "Lord have mercye upon us." The inscription was to be kept on the door for twenty days after any death. The town was assessed for the relief of those confined to their houses, and distribution of victuals appointed in each ward. It died out by about the end of March, 1578-9. This visitation is not mentioned in the registers of St. Sepulchre's, or of the other three town churches, but the death rate was trebled in All Saints' parish, and more than doubled in the others. The average death-rate in All Saints' for the five contiguous years was 47, but in 1578 the burials were 134; St. Giles', average 10, in 1578, 21; St. Peter's, average 4, in 1578, 9; and in St. Sepulchre's, average 7, in 1578, 16.

The terrible plague that visited England just at the time of the accession of James I. reached Northampton in September, 1603, although stringent precautions had been taken to prevent its coming from London, including day and night watchmen on the south and west roads outside the town. For several months, £20 was regularly voted for the relief of the poor infected, who were kept strictly within their houses. After ceasing in 1604, it broke out again, with yet greater severity in October, 1605, when nearly 500 perished from the plague within the town walls. It is strange that the St. Sepulchre's register should be silent as to this, save by the token that it gives in the great increase of deaths.

* In those days the year ended on March 24th.

The following table has been compiled from the four parochial registers of the town :—

PARISH.	Deaths in 1603.	Deaths in 1605.	Average Deaths.
All Saints'	107	411	91
St. Giles'	20	123	22
St. Peter	16	26	6
St. Sepulchre	88	65	20

So far as St. Sepulchre's was concerned, the visitation of 1638 was by far the most severe, for the average death rate of the previous five years was increased six and a half times; the average was 18, and the deaths were 114. In All Saints' parish, the death rate rose from 76 to 247; in St. Giles' from 21 to 185; and in St. Peter's from 7 to 19.

Various skirmishes took place close to Northampton on the outbreak of hostilities between the King and the Parliament, in 1642, when Northampton was held as a garrison for the latter, under Lord Brooke. On January 2nd, 1642-3, the register records the burial of "Robert Hutchins, a souldear." Cromwell was at Northampton in March, 1643, and the garrison was considerably strengthened. In May, 1643, there is the burial entry of "A souldear who died out of goodman Hilton's house."

In October of the same year a skirmish took place between the Royalists and Parliamentarians within the actual boundaries of St. Sepulchre's parish. The Royalists under Prince Rupert, marched from Banbury on the 14th, and reached Holdenby the next day; at midnight they made an attack upon Northampton. Their reception is thus described by an eye witness in the Parliamentary army :—"We had first sent out a commanded party of 24 horse to give them an Alarum, who met their scouts at Brampton-bridge about two miles and half off the town, kil'd one of their men & had one of ours wounded in the arme, who all retreated to Kingsthorpe to our body of horse within a mile of the towne; but suddenly their whole body of Horse or a great part of them came

up to ours, who skirmishing retreated, & we closely followed to the walls of the town, & calling to be let in at the Northgate could not be admitted, untill first a volley of shot from the walls had removed the enemy back to Walbacke about twice musket-shot from the walls, where their horse made a stand about an houre, their foot in the interim being drawne up neere St. Andrew's Mill, about musket-shot from our great mount whence our canoneer let flie a piece at their Horse, and presently another from the North mount and killed two of them, which soone removed their body, the Foote marching under the favour of the hill without any hurt, & so marched away by Moulton-parke to Billing-bridge, all this by the light of the Moone, which shone clearly. As soone as it was day, our horse marched out againe, and tooke many of their straglers, about 40 in all most horsemen, and some very good lare horses, they marched to Castle Ashby that day betimes, and the next day to Oulney."

As a result of this skirmish, we find that five soldiers were buried at St. Sepulchre's in October and November. To take one example:—

"A souldier lyinge at Francis Jackson's [was buried] the 29th October."

In 1644 there are several like entries, particularly about the date of the battle of Cropredy Bridge.*

"1644. A canoneere of Sr. William Waller, buried the 3rd of July."

"A souldier buryed from Richard Letts, buryed the 11th day of July."

"Major Hobson was buryed from Valentine Roberts' the 13 day of July."

"A souldier from Robert Harris' was buryed the 18th day of July."

"William Johnson, S'jeant of a Troupe, was buryed the 26 day of November."

The decisive battle of Naseby was fought on June 14th, 1645. On June 15th, "Robert Harris, souldier under Major Huntington," was buried at St. Sepulchre's.

* The skirmish of Cropredy Bridge was fought on Saturday, June 29th. Neither side gained a decided advantage. Eventually, provisions being scarce, the King drew off his forces to Aynho; while Sir William Waller, the Parliamentary general, marched to Towcester, which he reached on July 2nd; he arrived at Northampton with 7000 horse and foot, on July 4th.

From that date to the middle of July thirteen more soldiers were interred in this churchyard, several of whom were "unknown by name." Doubtless, many of the sorely wounded from that decisive battle, were brought into Northampton and there died. Sir Edward Littleton, Knt.,* was buried at St. Sepulchre's on June 19th, and Sir Thomas Dallison† at St. Giles', on June 20th. The All Saints' registers record the burial of Captain Bush‡ and a Cornet on June 16th, of Captain Potter§ on the 27th, and of Captain Cooke§ on the 29th, adding that "this month thirty comon souldiers sepult fuit." In the following July Cornet David, two soldiers, and a "clarke of the band," were buried in All Saints'

* The Sir Edward Littleton buried at St. Sepulchre's, was probably Sir E. Littleton, Knt. and Bart., of Pillaton Hall, Staffordshire. In all pedigrees of this family, the date of death of the first Baronet is wanting. Sir Edward was a devoted Royalist, and M.P. for Staffordshire in the Long Parliament. The latest parliamentary reference to him seems to be in 1644, when he deserted the Parliament of Westminster for that of Oxford. According to the "Calendar of the Committee for Compounding," he had previously conveyed his estate to trustees, who, when the property was subsequently seized by Parliament and ordered to be sold, ineffectually sought to have the sale stayed. It appears, however, that a fine of £1347 was eventually accepted. On referring to the list of Royalist prisoners taken at Naseby, we find the names of no less than three members of the Littleton family, all serving in Colonel Lyle's Regiment of Foot, and bearing the rank respectively of Lieut.-Colonel, Captain, and Ensign. Sir Edward may possibly have been one of these, or was serving as a simple volunteer. He was, doubtless, sorely wounded in the battle, taken prisoner, and brought to Northampton to die.

† Sir Thomas Dallison was the second Baronet of Laughton, co. Lincoln, succeeding his father, Sir Roger, about the year 1620. At his death without issue, the title became extinct. In *Lloyd's Memories*, we read "Sir Thomas Dallison, a Lancashire [? Lincolnshire] gentleman of great service in Prince Rupert's brigade, whose loyalty cost him his life at Naseby and £12,000 in his estate, being one of those noble persons, whose too much courage was the reason they were conquered, and their pursuing their enemies too far was the reason of their being beaten by them." It is not a little singular, that in the King's army there were three colonels more of the name—Sir Charles, Sir Robert, and Sir William Dallison, who spent £130,000 in the cause.

‡ Captain Bush, was an officer in Cromwell's own Regiment of Horse; they were commanded at Naseby by Major Huntington, and seem to have fought on the left wing under Ireton, and not under their old colonel. Captain Bush is described in the Army List of 1647, as "slain at Naseby."

§ Captain Potter was "one of the Commissioners of Parliament residing in the Army." Captain Cooke was "Commissary General of Horse provisions" in the Parliamentary army. Both are alluded to in a letter describing the battle, from Thomas Herbert (one of the other Parliamentary Commissioners) to Mr. Speaker Lenthall. "Captain Potter" says Mr. Herbert, "is dangerously wounded, but [there are] hopes of his recovery; so is Captain Cooke." The two entries in the All Saints' registers prove that these hopes were not realized.

churchyard, and Captain Brampton Ferne, at St. Sepulchre's.

The following are some of the other more noteworthy entries among the later burials :—

- " 1664. January—Mr. Henry Salkeild, a soldier of the Lord of Oxford's Regiment, in Collonell Fretchwell's Troope, was buried the 27th day."
- " 1666. December—Mr. George Shaw of Millsbrigue, in Yorkshire (Milnbridge, near Huddersfield) haveing unfortunatly broken his neck in Walback,* ye 13th day, After ye Jury had sat about him, was by the appointment of the Bailiffs of this town, buried in this chancell ye 14th day."
- " 1668. February—Edward Bunch, reported to bee 92 yeares of age, being ye Antientest man in this psh. was buried the eight day, and Paull Watts, reported to bee 115 yeares of age and ye Antientest man in this towne, was buried ye same day in ye psh of Alsaints'."
- " I thought good to have notice of Paull Watts, though of another psh. because they was buried both of one day."
- " 1669. March—A stranger Being Found dead in a crosse commonly called Mr. Pilkington's crosse, was Buried in this churchyard, his name was reported to bee John London. Mr. Richard Rands, alderman, was Crowner ye 21 day. This stranger was buried by verdict of a jury."
- " 1695. Mary Crispe, a servant, was slaine with a pistoll at the Red Lion in this parish, August ye 3rd day. She was buried at St. Giles's."
- " 1704. Mr. John Irving, a reputed Scotchman, dyed in this parish and was buried in the meeting house yard, November ye 12th day, in the parish of St. Peter."
- " 1719. Robert Davis, of the Parish of Dunstable, a Traveller (who came to an untimely end being rode over and killed forthwith), was buried September ye 9th, in woollen.

A curious sumptuary law was passed in 1666, to enforce burials in woollen, designed for the encouragement of the woollen manufacturers. It came into force on March 25th, 1667, after which date no person was to "be buried in any shirt or sheet other than should be made of wooll onely." But the Act, for lack of reliable information, became a dead letter. In 1678, a far more stringent Act for the same purpose took its place. It stated that "Noe corpse of any person or persons shall be buried in any shirt, shift, sheete, or shroude, or anything whatsoever made or mingled with Flax, Hemepe,

* Walback was just outside the north gate of Northampton. In an account of a skirmish there in 1643, it is described as "twice-musket shot from the walls."

Silke, Haire, Gold, or Silver, or any other stuffe or thing other than what is made of Sheep's Wooll onely, or be put in any coffin lined or faced with any sort of cloath or stuffe or anything whatsoever that is made of any materiall but Sheep's Wool onely, uppon paine of the forfeiture of five pounds of lawfull money of England." Another section provided that the clergy were to keep a record of affidavits that had been previously made before a justice, that the Act had been observed. It was further ordered, that the Act was to be publicly read upon the first Sunday after the Feast of St. Bartholomew, immediately after service, every year for seven years after its enactment.

Many incumbents diligently kept the Act, by entering in the burial register, either in an extended or abbreviated form, the woollen affidavit. Others contented themselves with a far shorter reference, the single word "affidavit," or "afft." being added to the burial entry. Occasionally, a separate book was provided for the woollen burial affidavits, which contained nothing else, and some of these are preserved. Where the parish register contains no reference to this once strictly enforced Act, this was probably the case, as it seems to have been at St. Sepulchre's, up to the time of Vicar Clarke's incumbency, 1708-1748.

The first entry of burial in woollen, occurs in 1709 :—

"Lydia Barnes, Widow, was buried in woollen only, according to ye Act of Parliament, July ye 6th."

The previous entry is of the burial of Elizabeth Harris of St. Thomas' Hospital, July 3rd, 1709, to which is appended the following :—

"Memorandum—That no affidavit for her being buried in woollen was brought within eight days, according as ye Act in that case directs. John Clarke, vicar, and y^e I certified ye same to ye churchwardens, July ye 12th, 1709."

During the whole of Mr. Clarke's incumbency the statement as to burial in woollen, is repeated in each entry. Mr. Clarke was himself buried in woollen, on June 21st, 1748, and there is only one like entry of a later date, namely, on June 26th of the same year. From that time these entries cease.

The Act was not repealed until 1814, but long before that period it had fallen into disuse.

The SECOND BOOK of the REGISTERS comprises the baptisms from 1723 to 1778; the marriages from 1723 to 1754; and the burials from 1723 to 1778.

The first baptismal entry, is:—

“Joseph, ye son of Humphrey Bull (a Trooper) and of Anne his wife, was Baptised (privately), March ye 29th, 1723.”

For several years after this date, there are various entries of troopers' children, as well as troopers' marriages and burials. It is obvious that a cavalry regiment was at that time stationed here.

The baptisms of children of “foot soldiers” begin to be entered in 1741, and the troopers cease.

In 1806 it would appear that a detachment of the German Legion was stationed here, for within five months six soldiers of that corps were buried at St. Sepulchre's.

The German Legion was raised by order of George III. in 1803, from members of the disbanded Hanoverian army. Early in 1805 it consisted of two cavalry regiments, six battalions of infantry, and five batteries of artillery. These troops took part in the Peninsular war, and fought at Waterloo with great gallantry. The Legion was disbanded early in 1816, at the conclusion of the war, their period of service having expired.

The marriages celebrated at St. Sepulchre's among outsiders, by license, during vicar Clarke's incumbency were very numerous. Thus in 1723, there were twenty-six marriages, in only five of which had either of the contracting parties any connection with the parish; in 1724, there were twenty-seven marriages, and but three from the parish. This proportion was pretty well maintained down to 1750.

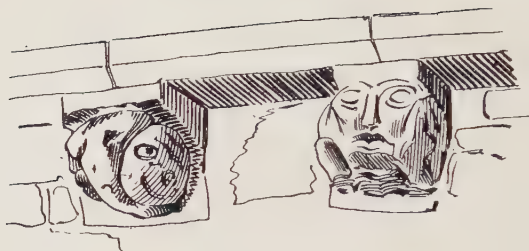
The registers of St. Sepulchre's afford several instances of unusual christian names. The earliest example is “Cononias,” a boy's name, thus baptized in 1589.

In 1617, occurs a baptismal name that we believe to be unique, and which is of pathetic interest:—

“Repentance, a bastard of Margaret Benyon, bapt. the vj. of July.”

This entry has been recently paralleled in fiction by “Tess of the D'urberville's” son of shame, whom his mother named “Sorrow.”

Other curious names (in addition to Charity, Faith, Mercy, and Patience), are Abisha, Herodiah, Hortimias, Mehatabel, Peterlane, Saintmint, and Timmatha.



CHAPTER XII.

THE CHURCHWARDENS' ACCOUNTS.

THE CHURCHWARDENS' ACCOUNTS AND VESTRY BOOKS.—The first volume of the churchwardens' accounts begins with the year 1634. The items are given in detail to the close of 1639. The entries from that date up to 1674, when the first book closes, are confined to the resolutions of the vestry appointing churchwardens, overseers, and assessors, without any statement of accounts, save for the year 1668.

Full use has already been made of the entries of the earlier years in describing the fabric, and other details of interest will be found under their respective heads.

It was customary at the Easter vestry to appoint two new churchwardens each year, and the outgoing churchwardens as sidesmen. Two of the parishioners were at the same time appointed supervisors or overseers of the highway, and four others overseers for the poor.

At a vestry held on January 10th, 1652-3, under the chairmanship of Mr. Laurence Wollaston, mayor, the accounts of both churchwardens and overseers of the poor, from the year 1645, were investigated and settled. In most cases a balance for these years was due to the officials, varying in amount from £4 14s. 6d. to fourpence. We suppose these irregularities occurred through the unsettled times, when the civil war was raging so fiercely in this district.

The second volume, is a vestry book containing the record of the appointments of the parish officials at

Easter vestries, together with occasional meetings at other dates, for the purposes of assessments, etc. It covers a period from July 31st, 1674, to May 10th, 1692.

The third volume, is a vestry book similar to the last, dating from June 27th, 1692, to April 11th, 1748.

The fourth volume, is an account book from 1707 to 1835. The church accounts and the poor accounts, are given in detail down to 1720; from that date to the close, the summary of the accounts, without any particulars, is all that is supplied. There are, however, separate accounts on loose sheets, for the years 1781, 1782, 1783, 1799, 1800, 1805, and 1806, as well as bundles of vouchers for most of these years.

The lists of ratepayers, and the amount of their contributions, were for a long period kept on rolls. There are parchment rate rolls for 1678, 1679, 1706, 1729, 1732, 1733, 1746, 1747, and 1755. Paper rate rolls also exist for 1679, 1680, 1706, and 1714. After 1755, rate books took the place of the rolls. Between that date and 1800, there are forty-one rate books. From 1801 to 1836 the series is almost complete, fifty-two still remaining.

There is also a manuscript book, of payments due to the vicar, in lieu of small tithes, bearing date 1784; and two parchment rolls of the same dues, from 1767 to 1773, and from 1778 to 1784.

THE COMMUNION PLATE.—The earliest reference to the vessels for Holy Communion, is in 1634-5, when 8d. was paid to John Pye, "for scowering the flaggons." These would doubtless, be a pair of Elizabethan pewter flagons, the successors of the older and smaller cruets, which were almost invariably of pewter, in the mediæval church of England, save in very rich churches. After the Reformation, when the cup was restored to the laity, it became necessary that the small cruets for wine and water should be enlarged, and hence the Elizabethan small pewter flagons, with pear-shaped bodies, mounted on a spreading circular foot, which are occasionally found. The use of water as well as wine continued after the Reformation, and even when the practice had fallen for a time into abeyance, the pair of flagons of the tall upstanding shape were usually continued.

The old small flagons for the mixed cup, probably disappeared during the Commonwealth.

In 1675, the churchwardens handed over to their successors "the church plate, flagon, and pewter dishes, carpet and table cloth." The term "church plate" referred to the silver cup and cover, alluded to once or twice in subsequent entries, and was probably of the usual Elizabethan pattern, made to supersede the old "massing chalice." This seems to have been parted with in 1714, when the parish paid £5 "for y^e communion chalice."

In 1843, this chalice is described as "a cup pretty



OLD PEWTER FLAGON.

good silver, with cover, the rim at base imperfect," but it was probably exchanged in 1879. The church now possesses a silver paten (1879), a silver-gilt paten (1884), a silver chalice, parcel gilt (1879), and a silver-gilt chalice (1884).

The pewter flagon, mentioned above, is still preserved. The following technical description is kindly given by Mr. Christopher A. Markham, F.S.A., to whom it was submitted after the issue of his volume on the church plate of the county :

Height, 9 $\frac{1}{2}$ in. ; Diam. of top, 4 $\frac{3}{8}$ in., of foot, 6 $\frac{1}{2}$ in.. Marks : on the bottom inside, an anchor in ellipse ; on the lid, leopard's head crowned, and lion passant, each in shaped outline and each repeated twice. A handsome flagon of the usual character ; a flat lid with large purchase, is hinged to the handle, the sides are straight, and the base large.

Mention is made in 1684 of "two pewter dishes" ; and in 1719 the parish paid 4s. 8d. "for four pewter plates and engraving 'em." The church still possesses four pewter plates, though curiously enough, they are all of 1675 date, when the accounts only mention two, whilst the four engraved ones of 1719 have disappeared.

These four plates are each $8\frac{3}{4}$ in. in diameter, and bear the following marks :—(1) MADE IN LONDON ; (2) a rose crowned, between 16-75, THO. KING above and LONDON below, the whole within a circle ; and (3) a \times crowned.

On each of the four plates is engraved the name of the church, spelt in three different ways. On two, it reads "Saintse Pulkers" ; on the third, "Saint Seplkers" ; and on the fourth, "Saint Sepulkers."

There are similar church pewter plates, made by Thomas King in 1675, at Furtho, Hargrave, and Yardley Gobion, in Northamptonshire.

The ALTAR FURNITURE.—The expression "carpet," in the brief altar inventory of 1675, does not refer to any material on the ground, but to the altar cloth or covering. A new altar cloth was provided at a charge of 7s. 6d., in 1713 ; the entry records the purchase of "six yards of printed stuffe for a Carpet for y^e Communion Table, and for thred and making." In Archbishop Laud's articles of visitation, it was demanded whether there was in the church "a convenient and decent communion table standing upon a frame, with a carpet of silk or some other decent stuff, a fair linen cloth to lay thereon at communion time?"

The Laudian visitation for promoting the decent and regular use of altars and chancels, (made, as we have seen, in this part of the diocese by Doctors Sibthorp and Clarke), also provided for the erection of altar rails and for the raising of the altar, replaced in its proper position upon a foot-pace. These orders for doing away with gross and irregular puritanical irreverence, and for compliance with the most ordinary of church precepts seem to have met with a ready acquiescence at St. Sepulchre's.

Happily, the evil example and obstinacy of the schismatics of All Saints' did not permeate all the churches of the town. From the St. Sepulchre's churchwardens' accounts for 1637, the year of the Doctors' visitation, we find that the altar rails cost the not inconsiderable sum of £1 10s. 0d.* "Stoanes for y^e Alltar," £1 13s. 6d., and "Matts for y^e Alltar," 4s. 2d.

* Even before the Doctors' Visitation, improvements had been made at St. Sepulchre's, for in 1635 we find that the churchwardens paid John Hinton 18s. 9d. "for makinge of the Rayles of the Communion Table."

In 1710, the churchwardens of St. Sepulchre's desired to have more comely altar rails, and a new set with a gate was provided at a charge of £6 17s. od.

On March 30th, 1719, the vestry ordered that the churchwardens "do forthwith employ a workman to set up y^e Ten Commandments, y^e Creed, and y^e Lord's Prayer, very decently and neatly at y^e east end of y^e chancell, least y^e parish be fined at y^e ensueing Parochial visitation." An order of 1783, "that the Altar Piece be fresh lettered and painted," must refer to this same embellishment of the east end.

The SACRED ELEMENTS.—The following are some of the chief entries relative to the Bread and Wine supplied for the Holy Eucharist :—

				s. d.
1635.	For Communion Bread			1 0

On January 10th, 1705, it was ordered by the vestry that :—

"The Bread and Wine which shall be spent at every Sacrament, shall hereafter be paid for out of the assessment, and money collected at the Sacrament to be wholly distributed to the poore."

			s. d.
1707.	June 1st—Whine and Bred for the Sacrement..		3 11

There are like entries under October 11th and December 25th, and on April 4th, 5s. 2d.

			£	s.	d.
1711.	For wine for 5 Sacraments		1	0	0
	For Bread		0	0	10
1718.	For wine at Xtmasse Sacramt.		0	5	0

The Mayor's accounts, among the Borough Records, for 1676, include the following entry :—

			£	s.	d.
	Payd at the Sacramt at Sepulchers		0	2	6

This refers to the odious enactment of Sacramental Tests, whereby every municipal officer, from mayor down to beadle, was obliged to receive the Holy Communion within a month of their appointment. The half-crown would be the mayor's customary contribution to the offertory. Not a few of the mayors had the effrontery, about this period, to put down their sacramental alms to the town's account !

The CHURCH FURNITURE.—We have only noticed in these accounts, a single entry affecting, respectively, the font and the pulpit.

In 1639-40, fourpence was paid "for mending the pulpit cushion"; whilst Thomas Marriot was paid a shilling in 1668-9 "for mending ye font."

There is no record of the seating of St. Sepulchre's prior to the restoration of 1660, but it is a mistake to suppose that the serious evil of the appropriation and sale of seats and pews did not begin before that date. On the contrary, there is considerable evidence of a resort to the unhappy system of private seats and even of their purchase and rental in our parish churches as early as the fifteenth century.

At a vestry called on April 11th, 1664, it was ordered that :—

"William Sharp and William Webster shall hold and enjoy the seats which they built, in which they comonly sit, they keeping the seat in repaire and seteing a bench in the next seat as heretofore hath been used."

The Easter vestry, 1677, ordered that :—

"Ye Seate next ajoyneing to ye Font being at present vacant, shall bee erected and made up for a christening seat."

The following episcopal decision is entered in the second volume of the parish books :—

"May the 18th, 1681.

"Memorandum.—That upon viewing of some seats in the parish church of St. Sepulchre's in Northton, it was ordered by the Lord Bp. of Peterborough, the Minister, churchwardens, and divers of ye parishioners being present, That Mr. John Pettit shall sit in the great seate, comonly called the Bayliff's seate, and the women belonging to him shall be placed in a convenient seate during their residence in the parish of St. Sepulchre's aforesaid, and it is likewise ordered that Mr. Samuel Gardiner with his family, shall sit in the seate next to the font seate, during his residence in the said parish.

Signed, THOS: SHEPPARD, Regr. Dep."

"Memorandum.—That the day above written upon the request of Mr. John Pettit, Mr. Whitwham the present Incumbent of St. Sepulchre's, gave leave to Mr. Pettit to make use of a back doore adjoining to the church-yard, for his convenience in goeing and coming to the church, in the presence of me,

THOS: SHEPPARD, Regr. Dep.

JONAS WHITWHAM."

In 1683, it was ordered that :—

"Ye seate at ye bottome of ye pullpitt staires shall bee repaired for ye maids to sitt in, and that all ye seats on ye north side bee Repaired and Paved, and allsoe ye seats comeing up on ye south side of the said parish church, alsoe ye loft that stands over part of ye said seats."

The following undated entry is written on the inside of the cover of the second volume of the parish registers :—

"Memorandum.—That Pew or Seat in the Parish Church of St. Sepulchre's in Northampton, in which Mr. Joseph Woolston, Alderman of this Town and his Family sitteth, being ye first Pew on ye Right hand as you enter ye church at ye west door, adjoyning to ye first Pillar on ye south side of ye nave or middle-space of ye church belongeth to ye new purchased Vicaridge-House belonging to ye sd Parish of St. Sepulchre's (which was bought of Mrs. Elizabeth Gardyner), notwithstanding ye said Mr. Joseph Woolston built ye said Pew; *that* being ye very condition upon which I gave him leave to sit in it, without molestation from me.

JOHN CLARKE, Vicar.

In the churchwardens' accounts for 1712, eighteen-pence was paid "for briks and mendin Dr. Room's seat." Dr. Rome, as we find from the poor accounts, was the parish doctor.

In 1782, leave was obtained for the erection of two of those obnoxious galleries, which for so many years disfigured the interior of St. Sepulchre's. The vestry agreed that "Mr. Wm. Etches have leave to erect a gallery against the opening of the Bellfrey, and that Mr. Wilson Moores have leave to erect a gallery along the wall of the north isle."

So completely was Mr. Etches supposed to have secured an absolute portion of the church for his own use for ever, as a part of his personal property, that on his death some ten years later, the pews in his gallery were put up for sale by auction. The following is a copy of the advertisement that appeared in the *Northampton Mercury* of October 12th, 1793 :—

"To be Sold by Auction, by the order of Mr. Etches's Assignees.

Three Seats or Pews in the Gallery at the South West End of the Church of St. Sepulchre, in the said Town of Northampton, which will contain about six Persons each, viz. : One Seat or Pew, being the Front of the said Gallery—another, being the third Seat or Pew therein—and the other, being the Back or Fourth Seat or Pew, in the said Gallery.

For a View of the respective Premises, apply to Mr. Benjamin Mason, Carpenter and Joiner, in King's-Head-Lane, Northampton; and for further Particulars, enquire of Messrs. Smyth, Butcher, and Smyth, in Northampton, or of Messrs Harrison and Burton, in Daventry."

LIGHTING.—It is not until the year 1822, that we meet with any reference to any general lighting of the church. On November 21st of that year, the vestry resolved that :—

“The purchase money of a Chandelier, and putting it up in the church, amounting to £30 11s. 6d., be paid by the Parish.”

In the same year the following payments were made :—

	£	s.	d.
To Mr. Ecton (Candles)	2	15	11
To Mr. Worster do.	2	8	3
To Mr. Spawton do.	2	3	0
To Mr. Osborn (Wax ditto)	0	4	8
To Mr. Porter (Tin Candlesticks)	1	11	0
To Mr. Chamber (Brass Candlesticks)	4	19	0

MUSIC, VOCAL AND INSTRUMENTAL. The first reference we have met with as to music at St. Sepulchre's, other than that of the bells, is under date June 27th, 1818 :—

“Received of Mr. Armfield, the sum of 10s. 6d. For Playing the Bass Viol, one quarters salary in the church of St. Sepulchre's with the singers. Pd. Mr. Ezekiel Warner.”

On April 18th, 1822, it was resolved :—

“That the churchwardens be authorised to spend a sum not exceeding five pounds for making an adequate provision for conducting singing during divine service.”

At Easter, 1824, it was agreed that the singers were to have £3 a year, if they attended regularly. Two years later, it was resolved that £5 be given to the singers through the minister, and “that the churchwardens be required to provide a violincello for the use of the parish, under the direction of the clergyman.”

On March 18th, 1838 an organ, given by Mrs. Kerr, was first used at divine service, and in the same year the violincello was ordered to be sold. The organ stood in a gallery in the Round, but at the beginning of the restoration it was removed into the north chancel chapel.

The new organ which took its place, was opened on November 18th, 1880, when Dr. Iliffe, of Oxford, presided at the instrument. The Rev. F. J. Ponsonby preached in the afternoon, and Rev. Canon King (Bishop of Lincoln) in the evening. It was supplied by Messrs. J. Stringer and Co., and cost £798 11s. 9d.

SUNDAY SCHOOLS.—St. Sepulchre's was well to the front in the matter of Sunday Schools. Originated in England in 1782, the movement did not obtain any general hold on the Church, until the beginning of the nineteenth century. At the end of the poor accounts for 1804, there are entries of subscriptions for starting a Sunday School at St. Sepulchre's. The Rev. T. Watts contributed a guinea, Mr. Armfield, half a guinea, and other subscribers the joint sum of £2 16s. od. On July 9th, 1805, a committee was nominated for the management of the school, and Messrs. Watts and Armfield appointed treasurers. Power was given to the committee to "discharge any master or mistress employed or to be employed in teaching the children, and to employ any other or others in their stead." The teachers were at first not volunteers, but paid for their services, as appears from subsequent entries in the churchwardens' accounts. The school was held for many years in the north aisle of St. Sepulchre's, which was fitted up with seats for the children.

BURIALS IN THE CHURCH.—The vestry regulations as to the evil, but generally adopted habit (continued from mediæval days) of burying within the church, seem worth reproducing :—

"November 16th, 1681.

"It is ordered and agreed upon by ye parishioners, that whosoever hereafter shall have occasion to bury any corps in either of ye three Iles in ye chancell, or within the parish church, shall, before entrance of ye coffin into ye grave, wall thee inside of ye said grave with bricks or stones, for ye safeguard of ye said ground in ye said chancel, and cover the same againe."

"May 6th, 1717.

"It is ordered that if hereafter it shall by any means be made appear yt ye Middle Isle or space of ye Church from ye Bellfry to ye steps into ye chancell, doth by right belong to ye vicar of this Parish for a burying-place, as ye middle Isle of ye chancel doth and is hereby acknowledged to do, yt then ye Parish shall pay twenty shillings or wtever Dues shall arise hereafter upon that account, to ye Vicar of this Parish."

PARISH UMBRELLA.—The churchwardens' accounts for 1783 record the purchase from Mr. Segary of "an umbrella for the use of the church," at a cost of £1 4s. od.

The accounts for 1801 and 1802 contain entries regarding its repair. The first of these states that the "large umbrella for church" was repaired at a cost of two

shillings, and the other that "the church umberela" was mended and covered at a charge of 10s. 6d. These great umbrellas were provided in the last century by some of our larger parishes, where funerals were frequent, as a shelter for the officiating minister in bad weather. In Hone's *Table Book* one is described in the parish church of Bromley, Kent; it had a wooden handle, which was fixed into a moveable shaft with an iron point at the bottom, and stood seven feet high. The awning of green oiled canvass, was stretched on ribs of cane, and extended to a diameter of five feet. We have met with references to such umbrellas in the churchwarden's accounts of Tiverton, Chesterfield, and St. Werburgh's Derby, all about 1750. The parish of St. John's, Chester, paid 10s. 6d. for a big funeral umbrella in 1729, and £1 6s. for its successor in 1786.

VISITATIONS.—The details of expenses at episcopal and archidiaconal visitations usually form a considerable portion of the entries in our parish books. The following are among such entries in the churchwardens' accounts of St. Sepulchre's:—

		s.	d.
" 1634-5.	Spent at vissitacon	1	0
	For our visitacon Dynners	11	0
	At the vissitacon for our Dynners	6	0
	More at the Cort	2	6
" 1635-6.	At the vissitacon for our Oathes and for a booke ..	2	4
	For a visitacon Dinner, May the 11th	7	0
	At the same time at the church for our Oathes and our bill	4	10
	To Richard Garner, for cytinge us to the Vissitacon ..	0	4
	To Thomas Taylor, for a Visitacon Dynner the 20th December	11	0
" 1708.	July 16—For Cort fees at ye bisshop's visitation	5	0

At a vestry held on April 17th, 1704, it was resolved that the churchwardens "shall spend none of the parish money, neither at their own election, nor yet at any visitation in their year, but at each Visitation they shall give the minister the sume of 2s. 6d."

LETTERS.—It may be of interest just to note the great contrast in the payment for the delivery of letters between the present day and the earlier part of this century. In the churchwardens' accounts for 1801 we find that a letter, from London cost 6d., one from Dungeness Barracks 8d., and three from Lutterworth 1s.

In 1827 the parish paid 8d. for a letter from London, 11d. for one from Stockton-on-Tees, and 1s. 10d. for one from Shepton Mallet.

PERAMBULATIONS.—Rogation Days, were, from a very early period of church history, specially set apart as a fitting time for asking God's blessing on the rising produce of the earth. Processions chanting litanies, which perambulated the boundaries of the parish, were the chief feature of the ceremonial. The Sarum Missal provided a special Collect, Epistle, and Gospel for this season, but they were not retained in the revised Book of Common Prayer. There is, however, a Homily in three parts "for the days of Rogation Week," and an "Exhortation to be spoken to such parishes where they use their Perambulations in Rogation week, for the oversight of the limits and bounds of their town." In the Injunctions of Elizabeth, published in 1559, both the religious and secular uses of the ceremony are named—that is, prayers for the blessing of God on the fruits of the earth, and the recollection of the ancient boundaries of the parish. The curate was ordered on such occasions to use, *inter alia*, Psalm ciii.

In Archbishop Abbot's Visitation Articles, of 1616, one of the inquiries is:—"Doth your minister in the Rogation Days go in perambulation of the circuit of the parish, saying and using the prayers and suffrages and thanksgivings to God appointed by law, according to his duty; thanking God for his blessings if there be plenty in the earth, or otherwise to pray for His grace and favour if there be a fear of scarcity?"

Unfortunately, more of the carnal and less of the spiritual element crept into the observance of the perambulation after the Reformation, so that its gradual decay in most parishes is not to be regretted. Happily, of late years, a growing effort for its revival has sprung up, and has been well accomplished in various country parishes, after a more religious spirit, in which there is more of prayer and praise, and less of beer and buns.

The following are some scattered references to this custom, as it used to prevail in the parish of St. Sepulchre:—

" 1634. Spent at p'ambulacon	..	..	..	..	..	£ s. d.
" 1639-40. For breade and beere at the processioninge	..	..				0 3 0

" 1709.	June 3rd—				℥	s.	d.
	To Samuell Pamer, for the day of prembelason	..			1	6	0
" 1802,	May 5th—						
	For dole Bread and Bread for the Perambulation						
	Day	..	..	..	2	2	0
" 1808.	Paid at Preambling Dinner	..	..	..	0	8	0

1819. The churchwardens' accounts for the year give full details of the way in which the money was spent:—

" r819.	May 20th—						£	s.	d.
	Eating in the Field	..	..	..	..	..	0	15	0
	Wine	..	..	..	..	..	1	4	0
	r6 gall Ale	..	..	..	..	..	2	2	8
	20 do. in the Yard	..	..	..	..	..	2	13	4
	Clerk and Sexton	..	..	..	..	..	0	9	0
	Do. different people	..	..	..	..	..	0	16	0
							£8	0	0

BOOKS.—The churchwardens' accounts contain a few references to the purchase of books, chiefly Forms of Prayer.

Under date December 25th, 1707, is an entry of a shilling for "a booke for the fast." This refers to an official Form of Prayer "for a general Fast and Humiliation to be observed in a most Solemn and Devout manner, on Wednesday, January 14th, 1707-8. The book of services ran to the then usual length of forty-eight pages. The fast was ordered because of the series of serious reverses experienced by the English forces on land and at sea. In November, the fortress of Lerida surrendered to the Duke of Orleans, and all English troops had to leave Spain; in Flanders, the Duke of Marlborough was losing ground; a large number of our convoys and merchant ships were captured by the French; and the British squadron was wrecked on the Scilly Isles.

The fortunes of war, however, soon changed, James III. (the "Pretender") failed to effect a landing at Edinburgh, and in Flanders the victory of Oudenarde was won on July 11th, 1708. Accordingly on August 3rd, we find the St. Sepulchre's wardens paying a shilling "for a Prokleymentation and Prayer Book." The proclamation would be the one by Queen Anne "from Our Court at Windsor, the eighteenth day of July," ordering a public thanksgiving to be observed for victories, on Thursday, August 19th.

On January 28th, 1708-9, another shilling was spent in like manner. This would be for the proclamation, and form of prayer relative to the capture of Lisle, Ghent, and Bruges, which was commemorated by a day of thanksgiving, on February 17th, 1708-9.

At the opening of the year 1712, England was again suffering reverses. The Duke of Marlborough was in disgrace; the expedition against Quebec was a complete failure; and the Duke of Argyle with a great force in Spain, was doing worse than nothing. Accordingly Wednesday, January 16th, 1711-12, was ordered to be observed as a day of fasting and humiliation. The wardens of St. Sepulchre paid the usual shilling "for a book and Proclamation upon the account of the fast," on January 9th.

The peace of Utrecht was finally signed on March 31st, 1713, and June 16th was ordered to be observed as a day of thanksgiving; the wardens paid the customary price to "Edwarde Scottney for a prayr booke," on June 2nd.

This was the last of the many Forms of Prayer that tell the tale of the ups and downs of the terrible wars, in which England was perpetually engaged, throughout Queen Anne's reign.

In 1714, shortly before the death of the Queen in August, an order was issued to pray "for y^e elector of Brunswick in y^e Liturgy," and this order cost St. Sepulchre's the usual sum of one shilling.

The "Pretender" escaped from Scotland in February, 1715-16, although £100,000 was offered for his arrest, and the Jacobite rising was soon after considered to be completely crushed. A form of prayer and thanksgiving was ordered to be used on Thursday, June 7th, 1716, for the "Suppressing of the late Unnatural Rebellion"; it was purchased from Mr. Scotney, on May 26th, together with a proclamation.

Friday, December 16th, 1720, was appointed for a general fast and day of humiliation "for beseeching God to preserve us from the Plague, with which several other countries are at this time Visited." The form of prayer used on this occasion ran to 64 pages, and Mr. Scotney received for "a Booke of y^e Fast" two shillings.

There are no entries for a large number of other historic Forms of Prayer, but it is not therefore to be

concluded that they were not purchased or used. They were sent to every parish in the land, and payment rigidly exacted. Where they do not appear in the details of the churchwardens' accounts, it simply means that either the charge was defrayed by the parson, or else included without specific mention, in the general accounts.

Sixpence was paid on July 3rd, 1708, "for Bishop's Book of Articles." This refers to the Visitation Articles, or Inquiries, of the Bishop of Peterborough (Richard Cumberland).

POOR ACCOUNTS.—The earliest Poor accounts are those for the year 1706, and are on detached sheets of paper. The following are among the entries :—

	s.	d.
Spent at Christmas, a seting downe ye poore	1	0
Expended at ye Coffee house, when we somand Mrs. Brayfield and others before ye Justis	0	6
For a Cofing for Mikel Bane	6	6
Gave a distressed Gentlewoman and V Children ..	1	0
Pd the Mayre Sargen to somens peiople to ye Coffey house ..	0	6
Pd at the Coffe house same night	0	6

Some of the more noteworthy entries in the poor accounts for 1707 are also given; they are a fair example of the other years :—

1707.	£	s.	d.
May ye 19—Bought Thom : Blunden 2 Shirts and a pare of Stockeings	00	06	2
Likewise one Coat, Waskecoat, and Britchese ..	00	18	0
May ye 30—Payd William Smith and Laborroure, ffor mending ye parrish house	00	02	8
July ye 5—Mr. Judd for makeing ye Badges	00	02	6
Augt. ye 25—Gave Goody Blunden, ffor washing of Kate Kirkecum	00	01	0
Decr. ye 14—Payd ffor a Nurse ffor Goody Coalwell ..	00	06	0
For Layinge of her out	00	01	0
Aprill ye 2—Paya Doctor Roome ffor Cureing widow Holmeby, and Dressing old Robinson, and others in ye Parish	01	10	0
Aprill ye 7—Goody Blunden, for washing of Kate	00	01	0
1707—Received ye Rent of the Parish House	01	11	10

The "parish house" mentioned in these accounts (which was thatched at an expense of 6s. 8d. in 1708), was probably a single house built by the overseers and churchwardens, for the use of impotent poor, in accordance with the permissive legislation of the habitation clauses of the Poor Laws of 1597 and 1601. The

impotent poor had power to appeal to Quarter Sessions, to insist on such houses being provided by the overseers for their habitation, if houseless, a power often put into force. At this time there seem to have been no occupants for the parish house (a totally distinct matter from the workhouse), and it was consequently let at a good rental by the parish.

Legislation, at the beginning of Elizabeth's reign, permitted the local authorities to grant warrants for begging to a limited number, where there was an excess of poor. In 1585, the Town Assembly of Northampton agreed that twenty-one poor people be allowed to have the badge of the town, and to take it in turn, seven at a time, to visit the inns and "begge the towne," for two days a week. All those begging without the badge were to be at once arrested. Subsequently each parish had its poor badges, a practice that prevailed for some time at the beginning of the last century. Two shillings was paid for badges for the poor by the St. Sepulchre's overseers in 1710, and three shillings in 1712 and 1713.

An important item of old parish poor accounts, is medical and surgical aid. In 1708, Mr. Pallin received £1 1s. 6d. "for curing Bishop when he fell into ye pit"; and in 1735 the vestry ordered the churchwardens to pay Mr. Fabian £10 "for curing John Hickinson's broken leg."

PARISH WORKHOUSE.—In the thirty-ninth year of Elizabeth's reign was passed the important "Act for erecting Hospitals or Abiding and Working Houses for the Poor." This was intended as some slight compensation for the wholesale and iniquitously selfish destruction of the Monasteries or Religious Houses in her father's times. These houses had in the main, taken good care of God's poor, though in an irregular and uncertain way; their dissolution brought into being the germs of our modern Poor Laws. This Act was only permissive, being passed with the object of assuring benevolent founders, that they might bestow lands and moneys for such purposes without infringing any law or royal privilege. The principle was extended by the "Act for the Relief of the Poor," of 1601, which was the true beginning of the parish poor-house erected and maintained by the parish; but it should be understood,

that at the end of the reign of Elizabeth, and throughout the time of James I., the distinction between the house of correction and the workhouse was not very clear, for it was generally assumed that infirmity or wilful idleness were the only two impediments to earning a livelihood.

The town of Northampton, as we find from the borough records, provided a House of Correction in 1615, but chiefly for aliens and vagrants. In one sense it was a workhouse, for the inmates amongst other things, had the labour task assigned to them of grinding malt, and in 1619 the master of the house complains of their monopoly in that respect, being infringed by a competing malt grinder who was not a freeman.

Comparatively few town parishes had definite workhouses of their own until 1724, when sanction was given to the churchwardens and overseers of any parish, with the consent of the majority of the vestry, to purchase or hire any house or houses in the parish, and to contract with persons for the lodging, employing, and keeping of poor persons. Upon this, workhouses, in which the poor were cared for by a contractor, began to be speedily erected.

St. Sepulchre's, however, was somewhat ahead of the times. In August ye 4th, 1679, we find the following entry in the vestry books :—

"Att a vestry lawfully called ye day and yeare above written, it is ordered and agreed upon by the parishners that, the Interest money due from Thomas Brightman, and the rent of the two parishes closes shall this yeare be laid out in buildinge of twoe tenements for the releife and harbor of twoe poore families in this parish."

In 1720, they resolved to build a regular workhouse for themselves.

At a vestry meeting held May 2nd, 1720, it was represented that the charge of maintaining the parish poor had grown very heavy and burdensome, and that for several years there had been a great inequality in assessing and levying the rate. It was therefore ordered that the occupiers and tenants of all houses, lands, and tenements were to be rated towards the relief of the poor at a penny in the pound, and an assessment committee was nominated to take the true yearly value of the lands and tenements.

On June 26th, 1721, it was ordered that Smith Fleetwood, Esq., with six others and the vicar—

"be assistants to ye two churchwardens in collecting ye subscriptions, and in agreeing with any Workmen that shall be employed in ye Building of ye Workhouse, and also have power to pay ye Workmen, so to continue till ye whole charge of ye Workhouse be completely finished."

The books also briefly mention that in 1721 Mr. Lilly, one of the churchwardens, received by subscriptions for building a workhouse, £92 6s. 6d., and that in the same year he paid £113 19s. 11d. for workmanship at the workhouse. This old parish workhouse is the block of stone buildings immediately to the south of the churchyard, nearly in a line with the porch. Parts of the fabric are older than 1721, and date back before the Great Fire, so that the building was probably only altered and accommodated for its new use at that date.

The vestry meeting of May 24th, 1722, ordered :—

"That Smith Fleetwood, Esq., Mr. Woolston, Mr. Lilly, Mr. Lacy, Thomas Cooper, Thomas Ward, Thomas Goodwin, and the two Churchwardens and Overseers of ye Poor for ye time being, and Mr Chamberlin and Stephen Johnson, do meet on ye last Friday in every month, at the Workhouse, at 6 o'th' clock in the Evening in Summer, and at 4 o'th' clock in Winter, to take ye Accounts of the Churchwardens, and to make ye first Meeting on ye last Friday in June next, on forfeiture of a sixpence to be Paid by every person that doth not attend if in Town and in good health."

On March 23rd, 1740, in accordance with the Act of 1724, the vestry entered into covenant with Wm. Cartwright "to exercise the office of Master of the Work or Poor House" for the space of a year, for the sum of £100, the said Master covenanting that he will "find and provide for all and every the poor people that shall be sent to or placed in the said workhouse, as well as for the poor people that are already placed there, wholesome and sufficient Bread, Meat, Cheese, and Victuals of all sorts, Beer, Washing and Bedding, and also all their Cloathes both linen and woollen, Stockings, Shoes, Aparel, and Necessarys of all sorts, in a decent manner, suitable and fitting for their respective Conditions ; that in case any of the said Poor people shall happen to dye during the said Term, he shall find and provide for the Corpse—a coffin and jersey to lay over the Corpse, as well as bear the expense of digging the Grave and of every other necessary thing to the burying of such corpse."

There are detailed poor accounts on loose sheets for the years 1758, 1796, 1798, 1799, 1800, 1801, 1804, 1805,

1806, 1807, 1808, and 1827, as well as bundles of vouchers, for several years subsequent to 1800.

Besides the poor accounts and the rate books, to which reference has been made under the churchwardens' accounts, there is also preserved:—"A Book wherein the certificates brought and delivered to the churchwardens and overseers of the poor of the parish of St. Sepulchre, in the town of Northampton, touching the settlements of persons, are entered in alphabetical order."

This book extends from 1702 to 1792. The question of settlement and removal of paupers as regulated by 13 and 14 Charles II. c. 12, gave rise to wearisome and expensive litigation between different parishes, and required most careful treatment at the hands of the overseers and churchwardens. This act, which empowered the removal of persons alleged to be likely to be chargeable to any parish, contained a clause in ease of this liability to removal, in case of any person having a certificate of inhabitancy in another parish.

In 1794, a certain Thos. Gleeds, was convicted of murder, but was declared to be insane. A vestry was called to decide what was to be done with him. It was agreed that—

"A Proper and Convenient Building be forthwith erected at the North West corner of the yard adjoining the said Parish Workhouse, for the future sure and safe custody of the said Thomas Gleeds."

On May 9th, 1799, the vestry retained a man of the name of Cook to look after the poor and the stone pits, and was allowed ten pounds a year and the maintenance of himself and his wife in the poor house, so long as he shall behave well and duly attend to the duties of his office.

On July 26th, 1838, the new poor law act having come into force, the Parish Workhouse was ordered to be sold.

THE MILITIA.—In 1757, when so large a portion of England's army was absent on the continent, the old Militia force was carefully reorganised for defensive purposes. This act was amended and made more stringent from time to time. Service in the militia was rendered compulsory on those drawn by ballot to serve, unless they could secure a substitute. This compulsory

serving caused serious riots throughout the country, especially in the town of Northampton. In 1796, the increasing exigencies of the times and the dread of an invasion rendered a further increase of the militia necessary; the new drafts were termed Supplementary Militia, to distinguish them from the Old Militia, and the standard of height was lowered from 5 ft. 5 in. to 5 ft. 2 in. Another feature of distinction between the old and new militia, was that the members of the new force were not obliged to be Protestants. There are various references to the militia in the Poor accounts of the parish. If the relatives of those drafted into the militia were in poor circumstances, they could lay information on oath to that effect before a magistrate, and obtain an order upon the overseers of their parish for a weekly allowance, which sum was to be repaid by the county or borough treasurer.

On November 6th, 1795, Mr. William King, one of the town justices, made an order on the overseers of the poor of St. Sepulchre's, for the relief of two young children, Elizabeth and Frances, daughters of Henry Law, a sergeant in the militia, "called out into actual service, and ordered to march." The weekly allowance was to be 2s. 8d. "being the price of two days' labour according to the usual and ordinary price of labour and husbandry." The allowance was to be reimbursed by the treasurer of the town out of the public stock.

This necessitated the keeping of careful accounts of the allowances made to the families of militia men, and without the previous explanation those consulting the poor accounts of St. Sepulchre's and other parishes, might imagine that the parishes actually paid the militia force, which was not the case.

The following are specimen entries from the 1799 accounts, of both divisions of the militia :—

OLD MILITIA.		£	s.	d.
"James York, from May 3rd, 1799 to Nov. 18th, 29 weeks at 5s. 4d. per week, and from Nov. 18th, to April 25th, 23 weeks at 4s. per week				
		12	6	8
"John Sutton, from May 3rd, 1799 to July 5th, 10 weeks at 1s. 4d. per week				
		0	13	4
"John Adcock, from May 3rd, 1799 to Oct. 11th, 24 weeks at 8s. 4d. per week, and from Oct. 11th to Feb. 21st, 19 weeks at 7s. per week, and from Feb. 2nd to April 25th, 9 weeks at 8s. per week				
		20	5	0

The total charge for the families of the old militia in St. Sepulchre's parish for that year was £64 5s. 8d.

SUPPLEMENTARY MILITIA.

	£	s.	d.
" James Ashton, Serjt., from April 25th, 1799 to April 25th, 1800, inclusive, 52 weeks at 5s. 4d. per week	13	17	4
" John Goodman, Private, from April 25th, 1799 to July 12th, inclusive, 11 weeks at 1s. 4d. per week	0	14	8

There were eight other members of the New or Supplementary Militia whose families were supported by the St. Sepulchre's overseers in 1799. This force cost £53 14s. 4d., so that the total payment for the families of the old and new militia in this parish for 1799, a year of peculiar danger to England, was £118.

In 1800, an order was made on the St. Sepulchre's overseers for the relief of the wife of William Sutton, "he serving as a substitute in the Northamptonshire Old Militia for John Cooch, of your parish, from 13th April to August 16th." In the same year a like order was made for fifty-two weeks at 2s. 8d. per week, "for the relief of the family of John Smith, a militia man, serving for the parish of St. Sepulchre's." In 1805 the parish paid £21 "for hiring two substitutes."

The poor accounts for 1808 show that the parish received from Mr. Jeyes, town clerk, £53 10s. 4d. "for money expended this year and last in relieving the families of non-commissioned officers in the militia, as by account, and for subsisting the Bucks Militia."

Three St. Sepulchre's men were serving, in 1805, as substitutes in the Royal Bucks Militia, and their wives received weekly parish pay; this explains the latter part of Mr. Jeyes' just quoted entry.

The vestry books supply one reference to the local military question, which is well worth transcribing.

A vestry meeting was called on December 7th, 1796, to "consider of the most proper method of raising the proportion of men to serve in his Majesty's army, according to a late act of Parliament. It was the general opinion to advertise in the *Northampton Mercury*, offering a sufficient premium."

Accordingly, on December the 24th, the following advertisement appeared in the *Mercury* :—

"For the Army."

"Wanted immediately, four able-bodied men, to serve in the army only during the present war and one month after, for the united parishes of St. Sepulchre and St. Peter, in the town of Northampton. Such spirited young men as are inclined to enter into the Glorious Profession of Arms at this Period, may receive a Liberal Bounty, by applying to Mr. James Dunkley, churchwarden of St. Sepulchre."

There are many similar advertisements in the *Mercury* about this time, inserted by All Saints', St. Giles', and other neighbouring parishes.

VERMIN.—Legislation of Henry VIII. and Elizabeth authorised the churchwardens or overseers to use parish money to encourage the destruction of animals and birds ("Noyfull fowles or vermyn") which they believed to be obnoxious. This interference with the economy of nature in some country districts was so severe, as practically to secure the extermination of many birds and animals of rarity and value. Ruthless war used to be thus waged against the handsome raven, now almost extinct. In 1710, the Derbyshire parish of Wintworth paid 3d. apiece for 191 ravens, and in many a parish, hedgehogs were destroyed by the hundreds in a year. It is of course exceptional to find payments for the destruction of vermin in the parish books of towns, but St. Sepulchre's parish included various fields in the old days. Foxes were killed after a wholesale fashion, at the common charge, in many of the wilder parishes as early as the time of Charles I. A fullmart or fulmer, was properly speaking a pole-cat, but it came to be used as a generic term for martin, stoate, or weazel. The following are some of the vermin entries from the St. Sepulchre's books :—

							s.	d.
" 1707.	George Marshall, a hedghog	..	..	..	..	..	0	4
	Dunkley, a hedghog	..	..	..	..	..	0	4
	George Marshall, a fulmer	..	..	..	..	..	0	4
" 1708.	Purkins, for fullmer	..	..	..	..	..	0	2
" 1709.	For catching of a fox	..	..	..	..	..	0	6
" 1710.	For Fox	..	..	..	..	..	1	0
	For a hedghog	..	..	..	..	..	0	4
	John Boone, for 3 Fulmers	..	..	..	..	..	1	0
	John Boone, for a fullmer	..	..	..	..	..	0	4
" 1711.	For an old fulmer and foure young ones	..	..	..	..	..	1	0
" 1716	Aug. 11th—Pd Millers boy for 18 sparrows	..	..	..	..	..	0	1½

WINE FOR MINISTERS.—We have not yet met with the accounts of any English parish, country or town,

wherein the illjudged custom, now so happily extinct, of providing special preachers with wine at the parish expense, did not prevail. Even some of the present generation can well remember the decanters or black bottles and the wine glasses which were usually found in church vestry cupboards. St. Sepulchre's was by no means behindhand in this respect. Here are some of the earlier entries :—

					s.	d.
" 1634.	Mr. Downes, a quarte of Sacke	..	..	..	1	2
	Given to Doctor Sibthorpe, two quarts of wyne, one of					
	sacke, and the other Clarrett	..	..	..	1	10
" 1668.	For a pint of sacke for a Strange minister	..	..	..	1	0
" 1707.	A bottle of Whine for a Minester	..	..	..	2	0

This entry is repeated five times in this year.

BRIEFS.—Briefs were Letters Patent issued by the Crown directing the collection of alms in churches for the special objects therein named. They were granted for various benevolent purposes, such as compensation for loss by fire or flood, and in later years especially for the repair or rebuilding of churches. The first notice of them in the St. Sepulchre's registers occurs in 1634, when among the burials we find the name of "Hugh Davis, a stranger, one that gathered breefs on the ffist of Maye."

The following briefs are mentioned among the churchwardens' accounts of St. Sepulchre's, some of them, as will be seen, being memoranda of the collections and others receipts from the official collectors. These receipts are very seldom met with; those of St. Sepulchre's are on small detached pieces of paper, pinned on to the leaves of the parish books.

" The 9th day of May, 1659.

"There was Pd by the churchwardens Mr. William Hooton, of the parish of St. Sepulcher's, and Joseph Dobson, the summe of seaven shillings and sixpence towards the repares of the church of Edge Barston in the county of Warwick.

Mr. WILLIAM HOOTON and JOSEPH DOBSON,
Churchwardens at that tyme.

Never a minister in the said parish.

Written by me,

VALENTINE ROBERTS, Clark and Register
of the said parish."

The certificate of the Justices, setting forth the need for this brief is still extant, and is quoted in Mr. Bewes' *Church Briefs*. It runs as follows :—

"Wee whose names are Subscribed Justices of the peace of the County of Warwick doe hereby Certifie That the parrish Church of Edgebaston, in the County of Warwick, being an Ancient parrish with all rights and appertenances belonging to the same, And haueinge A parrish Church there Of a handsome decent Structure For the Seruise and worshipp of God. The same was partly burnt And the rest pull'd downe And vtterly demollished by Collonell Fox, the Governor of a Garrison For the Parliament standing neere Adjacent, And the materialls of the said Church imployed in and about the said Garrison; Which said parrish Church consistinge of neere Sixty Considerable Familyes, And being also at prsent Furnished with an honest godly orthodox minister to officiate the Cure there, and a Competent maintenance For his support; In the want of which said Church the Inhabitants haue bene inforced to resort to other parish Churches remote, and to make vse of such meanes as they could gett For themselves and Familyes To their greate greiffe & prjudice: And the said parrish lyinge in a Corner of the said County of Warwick neere Inuironed about with Three other Countyes (as Worcester, Sallopp, & Stafford) there beinge noe other parrish in the said County of Warwick neere, besides Birmingham (a greate Markett Towne) which is also remote From some partes of the same by the space of neere three miles And the said town of Birmingham with the parrish thereof, being large and popular haueinge but one Church, diu's of the Inhabitants there haue heretofore resorted to the said parrish Church of Edgebaston (whilst it stood) soe that we doe Conceiue, it would be an Act of much Charity and benefit to haue the said Church re-edified: which the said Inhabitants (beinge all) or the greater part of them Tenants at will, are incapable of and vnable to doe, the Charge thereof Computed by Judicious workemen being Judged to amount to Eight hundred pounds or thereabouts. Given under our hands and seales Att the Assizes & General Goale deliury holden For the County of Warwick, upon Thursday, the Eighteenth day of March in ye yeare of our Lord God 1657."

Signed, etc., ——— "

On May 4th, the Council offered their advice in the usual form that collections should be authorised, in the counties of Warwick and Stafford; the counties of Chester, Worcester, Northampton, and Hereford being added by an order of May 20th.

"May ye 13th, 1666.

s. d.

Received at the gathering of a breefe for a fire at Acton
Trussell in the county of Stafford, of the parish of St.
Sepulchre's in Northampton, the sume of 3 0

"September ye 8th.

Collected then upon Mr. Osborn's breife [loss at Sea], a
Russia Merchant, the sume of 4 6

[His loss was estimated at £10,000.

"Gathered upon a Breefe of Melcome Regis [Fire], ye 30th
day of Sept., 1666, the sume of 6 2

"Gathered upon the breife of Bishops Clift [Fire], in ye
county of Devon, the 21 day of October, the sume of 2 3

- " October ye 21 day, 1666. s. d.
 Recd of the churchwardens of the parish of St. Sepulchre's
 in Northampton, for Waymouth Briefe in ye county of
 Dorset, the sume of 6 2
 [This receipt refers to collection for Melcome Regis mentioned above,
 Weymouth and Melcome Regis having been made a united borough
 in 1571.]
- " Gathered upon a Briefe of Warbourough church [Tower and
 Bells] in Oxffordshire, the twenty-fift day of November,
 1666, ye sume of 1 4
- " May ye 5th, 1667.
 Collected upon the breife of John Osburne, Russia Mer-
 chant, the sum of 4 6
- " May ye 12, 1667.
 Colected upon ye breife of the inhabitants of grindle in ye
 psh of Riton, in ye county of Sallop, the sume of 4 0
- " August ye 25th, Anno Domi. 1670.
 Received then of ye churchwardens of ye parish of St. Sep-
 ulchre's, in Northampton, of mony colected upon ye breife
 of Isleham [Fire] in the county of Cambridge, the sume of 6 0
 I say received by mee, THOMAS UNDERWOOD.",
- " January ye 8th. 1670.
 Collected then towards a breife from the town of Beckles in
 ye county of Suffolck, ye sume of 1 6
 I say Recved by mee, JOHN BATEMAN."
- " March ye 26th, 1671.
 Collected then towards a breife from the towne of Yaxum
 in ye county of Yorke, the sume of 2 0
 By us, ED. WARDE, } Churchwardens."
 ED. HILLIAR, }
- " Aprill ye 30th, 1681.
 Recd of Edmund Drewery, and Thomas Hayle, church-
 wardens for ye parish of St. Sepulchre's, ye yeere last
 past, ye sum of twelve shillings and threepence half-peny
 collected for east Deereham [Fire] in ye county of Norfolk 12 3½
- Also recd for Tadcaster Fire, in ye county of Yorke, ye
 sum of 4 7
- " Aprill ye 20th, 1684.
 Runswick Breife hath binn colected, there was colected
 towards it the sume of 7 2½
 ["We. Sd. Town standing wt in a Bay on ye side of a greate Hill weh
 opening about ye middle ye town did slip down from it."]
- " July ye 13th, 1684.
 Colected then upon Edgbaston breife [the church] by us .. 5 8
 Mr. NATHANIELL POTTER, }
 and RICHARD HARRIS, } Churchwardens.

" August ye 17th, 1684.	s.	d.
Was published then ye breife for Porchmouth (Portsmouth) Church, and colected ye 19th Instant in ye parish from house to house, the sume of	5	5
" October ye 19th, 1684.		
Colected then ffor Startton breife [Staverton, Northants. Fire], in ye parish church of St. Sepulchre's in Northampton, the sume of	10	4½
" January ye 25th, 1684.		
Colected then upon Ely Breefe [St. Mary's, fire] ye sume of	6	1½
" Febr. ye 15th, 1684.		
Colected then upon Cawston breife [co. Norfolk, fire], ye sume of	4	6½
" March 1st, 1684.		
Colected then upon Sarisden breife [co. Oxford, a fire], ye sume of	5	0
" March ye 29th, 1685.		
Colected then upon ye breife for Alrewas [co. Stafford, fire], ye sume of	4	0
" May 10th, 1685.		
Colected then upon Market Deepin Breefe [fire]	7	1½
" May ye 2nd, 1690.		
Colected then for St. Ives [fire], ye sume of	7	4½
" July ye 7th, 1689.		
Colected for ye Irish Protestents, ye sume of	£5	18 1½

"Two briefs were issued by William and Mary, one in 1689 and the other in 1690, for the Irish Protestants who suffered for their religion, for adherence to the Prince of Orange, and from the desolation caused by the Civil War. Large numbers of them came to England in a state of destitution, and it was to relieve these that the briefs were granted."—Bewes' *Church Briefs*, p. 223.

The petition which gave rise to these two briefs runs as follows:—

"To the King's most ext. Majty.

"The humble Peticon of ye distressed Protestants of Ireland.

"In all humility sheweth—

"That yor Pets. with great hazard of their Lives have withdrawn themselves from Ireland, being forsed to relinquish all their Estates and Substance, both Reall and Personall, which since their departure is seized and possed by the Irish Papists, out of meer hatred to their Religion and Nation, whereby multitudes of yr distressed Petrs. who were formerly able to releive and supply the necessities of Others, are now reduced to such

Poverty and distresse that without timely releife and assistance both they and their Families (whereof many of them are very numerous) must inevitably Perish.

"Wherefore yr Petrs. humbly pray yor Majty to take their sad and deplorable condicions into yr gracious and Pious Consideracon, and to appoint them some charitable releife for their Subsistance, till they shall be restored to their Estates and Possessions in such manner as yr Princely Wisdome & Clemency it shall think fitt."

"And yr Petrs. shall ever Pray, —."

Between May 16th, 1689 and December 30th, 1696, there was collected on these two briefs no less than £59,146 14s. 4 $\frac{3}{4}$ d.

"Aprill ye 10th, 1690. s. d.

Collected for ye Borough of New Alresford [fire] in ye county
of Southton, ye sume of 7 7

"April ye 21st, 1690.

Collected for ye Irish Protestants, ye sume of 6 8

"July ye 7, 1691.

Coll^d. for Tinmoth, agst. the French destroyd, ye sum of 13 10 $\frac{3}{4}$

The Brief itself ran as follows :—

"Whereas we are credibly given to understand by a certificate made at the General Quarter Sessions of the Peace held for the county of Devon, at our castle of Exon, on the seventh day of October last past.....that on the 26th day of July last past, about Four aclock in the Morning (the French Fleet then riding in Torbay, where all the Forces of Our said County were drawn up to oppose their Landing) several of their Gallies drew off from their Fleet, and made towards a weak Unfortified Place called Teignmouth, about Seven Miles to the Eastward of Torbay; and coming very near, and having played the Cannon of their Gallies upon the Town, and shot near Two Hundred great Shot thereinto, to drive away the poor Inhabitants, they Landed about Seventeen hundred of their Men, and began to Plunder and Fire the Towns of East and West Teignmouth, which consists of about Three Hundred Houses; and in the space of Three Hours Ransackt and Plundered the said Towns, and a Village called Shaldon, lying on the other side of the River, and Burnt and Destroyed One Hundred and Sixteen Houses, together with Eleven Ships and Barks that were in the Harbour. And to add Sacriledge to their Robbery and Violence, they, in a Barbarous manner, entered the Two Churches of the said Towns, and in a most Unchristian Manner, tore the Bibles and Prayer Books in pieces, scattering the Leaves thereof about the Streets, broke down the Pulpits, overthrew the Communion-Tables, together also with many other Marks of a Barbarous and Enraged Cruelty. And such Goods and Merchandizes, as they could not, or durst not, stay to carry away for fear of our Forces, which were marching to Oppose them, they spoiled and destroyed, killing very many Cattle and Hogs, which they left dead behind them in the streets; And the said Towns of East and West Teignmouth and Sheldan being in a great part Maintained by Fishery, and their Boats, Nets, and other Fishing-Craft being Plundered and Consumed in the Common Flames, the poor Inhabitants are not only deprived of their Substance and Maintenance, but put out of a Condition to retrieve

their Losses by their future Industry; The whole Loss and Damage of the said poor Inhabitants sustained by such an unusual Accident, amounting to above Eleven Thousand Pounds (as appeared to Our said Justices, not only by the Oaths of many of the said Sufferers, but also of many skilful and experienced Workmen, who viewed the same, and have taken an estimate thereof); which loss hath reduced many poor Inhabitants thereof into a very sad and deplorable Condition.

And, therefore, they have humbly besought Us, to grant unto them Our gracious Licence and Protection, under Our Great Seal of England, Authorizing them to ask, receive, and take the Charitable Gifts and Contributions of all Our Loving Subjects within Our Kingdom of England, Dominion of Wales, and Town of Berwick-upon-Tweed, unto which their humble Requests We have condescended; and out of Our tender Care and Compassion for their Sufferings, do in a peculiar Manner Recommend them to the Cheerful and Liberal Contributions of Our said Loving Subjects. And the rather, for that Security is given by Bonds, remaining amongst the Records of Our said Sessions, That no part of the Money which shall be Collected by Virtue hereof, shall be applied to the Benefit of any Landlord or other Person of Ability; Nor that the said Sufferers, nor either of them, shall Assign his or her Collection to any other whatsoever."

Lord Macaulay, in his *History of England*, describes the burning of Teignmouth, and adds that a brief for the relief of the inhabitants "was read in all the ten thousand parish churches of the land. No congregation could hear without emotion that the Popish marauders had made desolate the habitations of quiet fishermen and peasants, had outraged the altars of God, had torn to pieces the Gospels and the Liturgy. A street, built out of the contributions of the charitable, on the site of the dwellings which the invaders had destroyed, still retains the name of French Street."—(chap. xvi. p. 203).

Colltd. for Morfe (Morpeth), in Northumberland [Fire], ye	s.	d.
sum of	4	8 $\frac{1}{4}$
Coll. for Bealt [Fire], in ye county of Brecon	9	4 $\frac{1}{2}$
Colltd. for Mount Sorell [Fire], in Lestershire	3	1
Coll. for Oswestrey [Fire], in ye county of Salop	4	2 $\frac{1}{2}$

"Febr. ye 15th, 1703.

"Collected for ye use of ye poore protestants sufferers mentioned in A Brief dated ye 11th November, 1703, ye full sum of two pounds, tenn shillings, and fivepence £2 10 5

By us, JO. WHITWHAM, Vic.

HENRY WOOLSTON, } Churchwardens.
THO. COOPER, }

[These were Protestant refugees from the Principality of Orange. An exact fac-simile of this brief is given in Bewes' *Church Briefs*.]

Great abuses arose out of this system of Briefs, and a statute was passed to regulate them and to restrain jobbery, in the fourth year of Queen Anne. The St. Sepulchre's accounts for 1707 mention "a frame for the Briefe Act, 4d." By this statute it was ordered that Briefs should only be issued at the request of Quarter Sessions, before which court the cause had to be established on petition and on oath. But abuses still continued; and the clear collection was generally considerably less than the charges. Another effort to reform the system was made in 1821, but it failed, and collections by brief were abolished in 1828.

PUBLIC PENANCE.—On a loose sheet in one of the parish books are the following full particulars relative to a comparatively recent instance of public penance in 1782. Such details are very rarely met with, although considerably later instances of church penance done in a white sheet have been substantiated. In post-reformation days, two offences were usually the subjects of penance, namely, defamation of character and incontinence. Clear evidence can be obtained of white-sheet church penance being done at St. Mary's, Islington, in 1827; at Westbury-on-Severn, Gloucestershire, in 1846; at Ditton, near Cambridge, in 1849; and at Terling, Essex, in 1850. It is not generally known that public church penance still remains a legal ecclesiastical punishment.

"An order of Penance enjoined by the Rev. John Watkin, clerk, B.D., a Surrogate lawfully appointed, to be performed by one Mary Dudley, of the parish of St. Sepulchre, in the county and archdeaconry of Northton, and Diocese of Peterborough, singlewoman, as follows:—

"First—The said penitent shall on some Sunday before the return hereof, repair to the parish church of St. Sepulchre aforesaid, after reading the second lesson, and being apparelled in a white sheet from head to foot, shall, standing before the minister in an humble and penitent manner, make her confession as follows:—

"Good People, I do humbly confess I have greatly offended Almighty Godfor which offence I am now most heartily sorry and do humbly beg pardon of Almighty God, and all good christians whom I have offended by this my evil example, and do promise by the grace of God, never to be guilty of the like offence again, but hereafter to live soberly, chastly, and honestly, which that I may do, I humbly desire your Prayers.

"Then shall she kneeling say the Lord's Prayer after the Minister.

'And shall certify of the exact performance hereof on the back of this Order, under the hands of the Minister and churchwardens of Saint Sepulchre aforesaid on or before the 24th day of July, 1782.

This agrees with the Judge's Decree,

WM. GATES, N.P., Dep. Regr."

VARIA.—There are two entries in the parish books, which are very difficult to classify under any other head than "Varia." The first is of the reign of Charles I. and is difficult to explain; the second of the reign of George IV., is quite understandable, but worth noting as a now extinct method of locomotion.

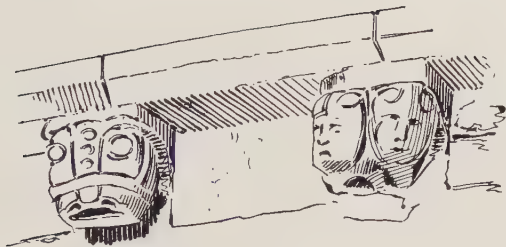
In 1635-6 the churchwardens' accounts mention a shilling as expended "for beare and candle at Easter." A like entry is made under 1639-40, when the Easter beer and candle cost 1s. 6d. Can it be that it was to afford light and refreshment for the sexton when calling the people by tolling the bell, to an unusually early service? Administration of holy communion at 5 a.m. at Easter was not infrequent about that period.

The other entry is under September 20th, 1827 :—

	s. d.
"Paid the Sedan carriers for taking John Underwood's	
wife to the Infirmary	2 0"

Sedan chairs were first seen in England in 1581, and were introduced into London in 1634 for public use. Until the introduction of Bath chairs about the beginning of the present reign, they were in general use in most of our towns. Their use lingered on at Oxford and Hampton Court till quite recent years.





CHAPTER XIII.

WILLS.

MUCH LIGHT is often thrown on mediæval life and customs, and more particularly on the arrangement and furnishing of particular churches, by pre-reformation wills.

Among the Canterbury Prerogative Wills, now stored at Somerset House, there are four such wills pertaining to the parish of St. Sepulchre, as well as a far larger number at the District Probate Registry at Northampton. The more important of these are here printed *in extenso*, whilst considerable extracts are given from others. Brief notes are supplied to explain unusual words and local details.

The value of these wills, as explaining the arrangement and fabric of the church of St. Sepulchre is obvious, when it is noted that these documents tell us of the chapel of St. Thomas and St. John Baptist, with an altar before their respective images; the chapel of St. Nicholas; the altar of Our Lady; the altar, image, banner, and fraternity of St. Martin; the image of St. Modwen; the rood-loft; the coffer for alms; and the lights of the Sepulchre, the Rood and our Lady.

WILL OF AGATHA DUNSTALL, 1464.

“In Dei Nomine Amen, undecimo die mensis Junii anno domini Millesimo CCCC^{mo} LXIII^{to} Ego Agatha Dunstall nuper uxor Simonis Dunstall de Northampton compos mentis condo testamentum meum in

hunc modum in primis lego animam meam deo beate Marie Virgini et omnibus sanctis corpusque meum sepeliendum in Cimiterio ecclesie sancti Sepulcri ville Northampton. Item lego ecclesie sancti Sepulcri ijs. Item lego campanis ibidem, vjd. Item lego ad unam vexillam sancti Martini* emendam, iiijd. Item lego Agneti servienti mee unam tunicam blodii coloris. Item lego Katerine servienti mee unam viridem vestem vocatam le huk†. Item lego diversis pauperibus xijd. Item lego et concedo Johanni Bury et Willelmo Amys totum jus et statum meum videlicet quadraginta annorum post meum decessum in duobus cotagiis cum pertinenciis que jacent in vico sancti Sepulcri ville Northampton versus ecclesiam sancti Sepulcri que nuper fuerunt Willelmi Lokkenham de Brykesworth habendum et tenendum praedicta mesuagia cum gardino & omnibus aliis eorum pertinenciis prefato Johanni & Willelmo et utrique eorum diutius viventi de capitibus diversis feodi illius per servicia inde debita et de jure consueta pro majore securitate eorundem Johannis & Willelmi in ea parte in presencia Magistri Ricardi la Maveys notarii & aliis deliveravi eisdem evidencias meas que habeo in illis duobus mesuagiis cum pertinenciis. Residuum vero bonorum meorum non legatorum cum omnibus debitis que michi debentur in quorumcumque manibus existant do & lego eisdem Johanni Bury et Willelmo Amys & eos executores meos constituo et Willelmum Newman armigerum supervisorem hujus testamenti mei, hiis testibus dicto Magistro Ricardo de la Maveys et domino Willelmo Rectore ecclesie sancti Michaelis, Northampton."

* BANNER OF ST. MARTIN.—St. Martin, commemorated in our calendar on November 11th, was Bishop of Tours. He was almost as popular a saint in England as in France, "Martin-mas" being still one of our quarter days.

St. Martin's Cope [*Cappa*] used to be carried into battle by the Franks, and kept in a tent where Mass was said; hence according to some, the origin of the term capella or chapel, as applied to places for religious service, other than parish churches. In process of time a blue banner, divided to represent St. Martin's cope, was carried instead of the original, which was preserved as a special relic. Hence, the earliest processional banners dedicated to a particular saint, were those of St. Martin.

† LE HUK, OR HUK, was a kind of loose upper garment or cloak; furnished with a hood, and worn by women.

Translation.

“ In the name of God, amen. On June 11th, 1464, I, Agatha Dunstall, lately the wife of Simon Dunstall, of Northampton, of sound mind, make my will in this manner:—Firstly I leave my soul to God, to the Blessed Mary the Virgin and to all the Saints, and my body to be buried in the churchyard of the church of St. Sepulchre, Northampton. Also, I leave to the church of St. Sepulchre two shillings. Also, I leave to the bells of the same sixpence. Also, I leave for the repair of the banner of St. Martin fourpence. Also, I leave to Agnes my servant, a blue gown. Also, I leave to Katherine my servant, a green dress called “le huk.” Also, I leave to divers poor persons twelve-pence. Also I leave and grant to John Bury and William Amys all my rights for forty years after my death, in two cottages with their appurtenances, situated in the parish of St. Sepulchre’s near the church, which said messuages with garden and all other things pertaining to them were lately in the tenure of William Lokkenham of Brixworth: and the aforesaid John and William, or whichever of them lives the longest, are to pay all customary dues; and for the greater security of the said John and William (in the presence of Master Richard le Maveys, notary) I have delivered to them my deeds, which I have for the two messuages. But the residue of my goods, not bequeathed, together with all debts due to me, in whosoever hands they may be, I give and bequeath to the said John Bury and William Amys and constitute them my executors, and William Newman, Esq., supervisor of this my will, Richard de la Maveys and William, Rector of the church of St. Michael, Northampton, being witnesses.”

WILL OF JOHN WEDERHURD, 1490.

For Notes see pages 234, 235, 236.

“ In Dei Nomine Amen, tercio die mensis Junii anno domini Millesimo CCCC^{mo} Nonagesimo et anno Regis Henrici Septimi post conquestum quinto, Ego Johannes Wederhurd de Northampton mercator Stapule Calis* compos mentis & sane memorie existens condo presens testamentum meum ac meam ultimam voluntatem in

hunc modum viz. imprimis lego et commendo animam meam deo omnipotenti creatori meo beateque marie matri sue, Corpusque meum ad sepeliendum infra capellam sancti Nicholai in ecclesia parochiale sancti Sepulcri ville Northampton juxta Altare ibidem. Item lego vicario ejusdem ecclesie pro decimis & oblacionibus meis oblitis vel neglegenter debentibus V^{li}. Item lego uno capellano ydoneo ad celebrandum missam infra dictam capellam sancti Nicholai ac alium divinum officium in choro ecclesie predicte per unum annum integrum Immediater post meum decessum pro Requie anime mee v^{li}. vjs. viij^d. Item Reparacionibus ecclesie predicte XL^s. Item lego parochiali ecclesie Omnium sanctorum ville antedictae ad Reparacionem & sustentacionem ejusdem vjs. viij^d. Item lego parochiali ecclesie sancti Egidii ejusdem ville ad Reparacionem ejusdem vjs. viij^d. Item lego ad Reparacionem ecclesie sancti Nicholai infra villam supradictam vjs. viij^d. Item lego ecclesie sancti Gregorii ville predicte ut supradictum est vjs. viij^d. Item lego ecclesie sancti Petri ejusdem ville vjs. viij^d. Item lego ecclesie beate Marie infra villam praescriptam vjs. viij^d. Item lego ecclesie Margarete extra portam occidentalem ville predicte vjs. viij^d. Item lego ecclesie Leonardi extra portam Australem ejusdem ville vjs. viij^d. Item lego ecclesie sancti Edmundi extra portam orientalem ville perlimate vjs. viij^d. Item lego pauperibus infra Firmorium sancti Johannis baptiste infra eandem villam vjs. viij^d. Item lego Reparacionibus hospitalis† sancti Thome Martiris extra portam Australem ville predicte xx^s. de quibus volo quod cuilibet fratri egenti infra dictum hospitale ad orandum pro anima mea ac animabus omnium fidelium defunctorum iiij^d. tradatur. Item lego fratribus minoribus intra gardinum & fratres ejusdem domus distribuendum x^s. Item lego fratribus Carmelitibus ejusdem ville consimili modo x^s. Item lego fratribus Augustinensibus predicte ville consimili modo x^s. Item lego fratribus predicatoribus ville predicte consimili modo x^s.‡ Item lego parochiali ecclesie Westhaddon pro Reparacionibus ejusdem ecclesie vjs. viij^d. Item lego unico capellano ydoneo ad celebrandum pro Requie anime mee infra ecclesiam parochialem de Crufte in Comitatu Eboracensi ubi natus fui x marcas. Item lego Reparacioni ejusdem ecclesie vjs. viij^d. Item volo

quod die obitus mei ad exequias & in crastino ad missam habeant xij torches cere pretii cujuslibet eorundem iij^s iiij^d. Et tunc volo quod predicti xij torches distribu-
antur singulis ecclesiis et quatuor ordinibus fratrum ville predictae cuilibet eorum unum torche. Item volo et lego xij. pauperibus indigentibus ad tenendum torches supradictos ad exequias & missam meas cuilibet eorum unam togam precii cujuslibet toge iij^s. iiij^d. Item lego certis pauperibus ecclesiis parochialibus infra septem miliaria in circuitu ville Northampton indifferenter distribuendum secundum discrecionem executorum meorum x^s. Item lego Capellanis & Clericis in exequiis meis & missis existentibus inter eos distribuendum iiij^{li}. Item volo quod distribuatur x^{li}. per executores meos infra spacium duorum annorum Immediater post meum decessum pauperibus egentibus ad orandum pro anima mea & animabus omnium parentum et Amicorum meorum. Item lego Alte viae Regie in vico vocato sancti Jacobi prope villam Northampton antedictam xl^s. Item lego Alte vie Regie extra portam borialem ville Northampton ducenti Capelle sancti Bartholomei Apostolis ibidem xl^s. Item lego ad le Railis supra pontem Australem ville Northampton x^s. Item lego Maritagiis pauperum puellarum infra villam Northampton et certis Hospitalibus Leprosorum & aliis pauperibus indigentibus per discrecionem executorum meorum xxiiij x^s. Item lego matri mee ad orandum pro anima mea vi^{li} xiijs. iiij^d. Et si contingat matrem meam obire tunc volo quod predictae vi^{li}. xiijs. iiij^d. distribuatur inter cognatos meos infra comitatum Eboracensem ad orandum pro anima sua. Item lego ad Reparacionem ecclesie cathedralis sancti Petri Eboracensis vjs. viij^d. Item lego Johanne uxori mee ducentas libras bone & legalis monete Anglie & integram . . . § meam cum omnibus suis implementis eidem pertinentibus. Item lego Edmundo Woderherd fratri meo ad orandum pro anima mea xl^s. Item lego Johanni Woderherd fratri meo ad orandum pro anima mea xl marcas. Item lego Isabelle sorori mee ad orandum pro anima mea V marcas. Item lego Johanne sorori mee consimili modo V marcas. Item lego Lucie nuper uxori Mathie Wederhurd fratri meo defuncto xx^s. Item lego inter cognatos meos

in patria mea magis indigentes secundum discrecionem executorum ibidem ad orandum pro anima mea xli. Item lego Agneti Turnor sorori uxoris mee X marcas. Item lego cognato filio meo Willelmi Mans manenti cum Ricardo Mason vever extra portam Australem ville Northampton ad orandum pro anima mea xls. Item lego sorori praedicto cognato meo filio predicti Willelmi Mans si contingat ipsam ad villam Northampton venire xx^s. Item lego Ricardo Carter servienti meo vli. & unam togam. Item lego Roberto filio predicti Thome Wederhurd fratris mei infra domum meam Vli. Item lego Margerie filie predicti Thome vli. Item lego Roberto Burton servienti meo ad orandum pro anima mea xls. Item lego Laurencio Wethivherd nuper servienti meo xls. Item lego cuilibet filiolo meo vjs. viij^d. Item lego Radulpho filiolo meo apud Colcestre xls. Item lego Willelmo Bukkeby de Northampton Baker pro suo labore vs. Item lego Rafo Grantesse mercatori Stapule vli. Item Edmundo Clapham xls. Residuum vero omnium bonorum meorum superius non legatorum, debita mea soluta totaliter, do et lego Johanne uxori mee & Willelmo Buckby ad distribuendum pro salute anime mee animarum omnium parentum meorum & omnium fidelium defunctorum quos meos executores [constituo] & Ricardum Eldyrton civem Londinensem et Robertum Turney de villa Colcestre supervisores et quod quilibet eorum habeat iij^{li}, Hiis testibus Mr. R. P. [Robert Preston] vicario ac Rogero Prince literato et Ricardo Carter."

Translation.

"In the name of God, Amen. On June 3rd, 1490, and in the fifth year of Henry VII. I, John Wederhurd of Northampton, Merchant of the Staple of Calais*, sound

* THE STAPLE OF CALAIS.—The merchants of the staple of Calais were incorporated by Edward III. after the capture of Calais. Their arms were: *Barry nebulée of six argent and azure, on a chief gules a lion passant gardant or.*

In 1353 the staple was regulated by statute. The five great or staple commodities of the kingdom, were wool, woolfells, leather, lead, and tin, and these were allowed to be dealt in for exportation, only by a corporation called the Merchants of the Staple and in certain specified towns, where they were disposed of to foreigners. The corporation had its own laws and officers, and was exempt from the jurisdiction of the ordinary magistrates. Attempting to carry the merchandise to other than the appointed ports

in mind and of good memory do make my present testament and last will in this manner:—Firstly I leave and commend my soul to Almighty God my creator and to the Blessed Mary His mother, and my body to be buried within the chapel of St. Nicholas in the parish church of St. Sepulchre, Northampton, by the altar there. Also I leave to the vicar of the said church for my tithes and oblations that I have forgotton or neglected to pay £5. Also I leave to a fit chaplain to celebrate mass within the said chapel of St. Nicholas, and other sacred duty in the choir of the said church for a whole year immediately after my death, for the repose of my soul £5 6s. 8d. Also, for the repairs of the said church 40s. Also, I leave to the parish church of All Saints', Northampton, for its repair and sustentation 6s. 8d. Also, I leave to the parish church of St. Giles, in the same town, for its repair, 6s. 8d. Also I leave for the repair of the church of St. Nicholas,† in the said town 6s. 8d. Also I leave to the church of St. Gregory, in the said town 6s. 8d. Also I leave to the church of St. Peter, in the same town 6s. 8d. Also I leave to the church of the Blessed Mary within the said town 6s. 8d. Also I leave to the church of St. Margaret, without the west gate of the said town 6s. 8d. Also I leave to the church of St. Leonard, without the south gate of the same town 6s. 8d. Also I leave to the church of St. Edmund, without the east gate of the town 6s. 8d. Also I leave to the poor in the Hospital of St. John the Baptist, in the same town 6s. 8d. Also I leave for the repairs of the hospital of St. Thomas the Martyr, without the south gate of the

was strictly forbidden, and it was even made felony, for any but the authorised merchants to deal in the staple goods.

The staple towns were:—London, Bristol, Canterbury, Chichester, Exeter, Lincoln, Newcastle-on-Tyne, Norwich, York, Boston, Hull, Queensborough, Winchester, and Yarmouth. In Ireland:—Dublin, Cork, Drogheda, and Waterford; and in Wales:—Caermarthen. Sometimes also Middleburgh in Zealand and Calais; but the staple was several times removed from the latter towns in consequence of war.

† This will is of peculiar interest as mentioning so many of the churches and chapels of Northampton:—All Saints', St. Giles', St. Nicholas, St. Gregory, St. Peter, St. Mary, St. Margaret without the Westgate, St. Leonard without the Southgate, St. Edmund without the Eastgate, the Hospital of St. John, and the Hospital of St. Thomas of Canterbury without the Southgate. This is not a complete list of the mediæval churches of Northampton, for there were churches or chapels of St. Bartholomew, just outside the Northgate (mentioned in the later paragraph of this will), St. Laurence,

said town 20s., of which I will that fourpence be given to each poor brother in the said hospital to pray for my soul, and the souls of all the faithful departed. Also I leave to the Friars Minor[†] in the garden and the brothers of the same house, for distribution 10s. Also I leave to the Carmelite Friars in the same town in like manner 10s. Also I leave to the Austin Friars in the same town in like manner 10s. Also I leave to the Friars Preachers in the same town in like manner 10s. Also I leave to the parish church of Westhaddon, for the repairs of the same church 6s. 8d. Also I leave for a fit chaplain to celebrate for the repose of my soul in the parish church of Croft, Yorkshire, where I was born, 10 marks. Also I leave for the repair of the same church 6s. 8d. Also I will that on the day of my death, for my obsequies and on the morrow at mass, they have twelve torches of wax—the price of each of them 3s. 4d.—And then I will that the said twelve torches be divided amongst the Churches and the four orders of Friars of the said town, to each of them one torch. Also I will and bequeath to thirteen needy poor for holding the said torches at my obsequies and mass, to each of them a gown of the value of 3s. 4d. Also I leave to certain poor parish churches within a circuit of seven miles round Northampton, to be impartially distributed by my executors according to their discretion 10s. Also I leave for distribution among the chaplains and clerks at my obsequies and masses £4 os. od. Also I will that £10 os. od. be distributed by my executors (within the

a little further from the same gate; St. Martin, in St. Martin Street; St. Catherine (a chapel of ease to All Saints); and St. Michael, in Wood Street. We have met with no mention elsewhere of the church of St. Nicholas, and we cannot help thinking that it may have been a mistake for St. Michael made by the original copyist of this will.

† The four orders of Friars had each their settlement in Northampton.

The Greyfriars or Franciscans (otherwise called Friars minor) first came to Northampton in 1224 when they hired a dwelling in St. Giles' parish, but in 1245 the townsmen gave them ground for a convent and large church in the parish of St. Sepulchre. Their name is still preserved in Greyfriars Street.

The priory of the Carmelites or White Friars, was founded in 1271, and was situated at the corner of Abington Street and the Market Square.

The Austin Friars or Eremites, had a Friary in Bridge Street, founded in 1332.

The Dominicans, Black-friars, or Friars-Preachers, settled in Northampton about 1240, between Castle Street and Bath Street.

space of two years immediately after my decease), to needy poor to pray for my soul and the souls of my parents and all my friends. Also I leave to the king's highway in the parish of St. James, near the town of Northampton 40s. Also I leave to the king's highway without the north gate of the town of Northampton, leading to the chapel of St. Bartholomew the apostle 40s. Also I leave for the rails of the south bridge of the town of Northampton 10s. Also I leave for the dowry of poor girls within the town of Northampton, and for certain hospitals for lepers and other needy poor, at the discretion of my executors, twenty-four sums of 10s. Also I leave to my mother to pray for my soul £6 13s. 4d., and if it should happen that my mother should be dead, then I will that the aforesaid £6 13s. 4d. be distributed among my relatives within the county of York to pray for her soul. Also I leave for the repair of the cathedral church of St. Peter at York 6s. 8d. Also I leave to Joan my wife £200 of good and lawful English money, and my whole.....§ with all the implements pertaining to it. Also I leave to Edmund Woderherd, my brother, to pray for my soul 40s. Also I leave to John Woderherd, my brother, to pray for my soul 40 marks. Also I leave to Isabel, my sister, to pray for my soul 5 marks. Also I leave to Joan, my sister, in like manner 5 marks. Also I leave to Lucy, lately the wife of Matthew Wederhurd, my deceased brother 20s. Also I leave among the poorest of my relatives in my own county, according to the discretion of my executors, to pray for my soul £10 0s. 0d. Also I leave to Agnes Turnor, sister of my wife, 10 marks. Also I leave to my relative, the son of William Mans, dwelling with Richard Mason, weaver, without the south gate of Northampton, to pray for my soul 40s. Also I leave to the sister of my said relative, the son of William Mans, if she should chance to come to the town of Northampton 20s. Also I leave to Richard Carter, my servant £5 0s. 0d. and a gown. Also I leave to Robert, son of the aforesaid Thomas Wederhurd, my brother in my house £5 0s. 0d. Also I leave to Margery, daughter of the said Thomas £5 0s. 0d. Also I leave to Robert Burton, my servant, to pray for my

§ Blank in original.

soul 40s. Also I leave to Laurence Wethivherd, lately my servant, 40s. Also I leave to each of my god-children 6s. 8d. Also I leave to Ralph, my god-child at Colchester, 40s. Also I leave to William Bukkeby, Baker of Northampton, for his labour 5s. Also I leave to Ralph Grantesse, Merchant of the Staple £5 os. od. Also I leave to Edmund Clapham 40s. The residue of all my goods, not bequeathed above, after the payment of all my debts, I give and bequeath to Joan, my wife, and to William Bukby (to be distributed for the health of my soul and the souls of my parents and of all the faithful departed), whom [I make] my executors, and Richard Eldyrton citizen of London, and Robert Turney of the town of Colchester, supervisors, and that each of them have £3 os. od.

Witnesses, Mr. R. P. [Robert Preston] vicar, and Roger Prince, notary, and Richard Carter."

WILL OF THOMAS KNYGHT, 1500.

"In the name of God, Amen, the VIth day of the month of March the yere of owre Lord God a thowsand VC. I THOMAS KNYGHT of Northampton, bocher hole of mynd and in good memory being, thanked be owr Lorde Jhu make my testament in this wise :—Furst I bequethe my sowle to almighty God to owr Lady Saint Mary and to all the holy company of Hevin, my bōdy to be buried in ye church of ye Seint Sepulcre befor the image of Seint Marten in the said church. Itm I bequeth to the making of an aulter of Seint Marten within the same church xs. Itm I bequeth to the hie aulter of the same church for forgotten tithes and oblacions and not duely doune IIIs. IIIId. Itm I bequeth to the paintyng of the rood lofte in the same church Xs. Itm I bequeth to the fraternite of Seint Marten in the same church XIIId. Item I bequethe to the light of owr Lady in the same church XIIId. Itm I bequeth to the reparacon of the bellis in the stepull of the same church XXd. Itm I bequeth to the Mother Church of Lincoln XIIId. Itm I bequeth to Elenn Norwoode my servant for hir s[er]vis XLs. worth of howsholde stuff. Itm I bequeth to Alis Knight of howsholde stuff to the valew of Xs. Itm I

bequeth to Robert Husscher of Northampton dier my beste furred gown. Itm I bequeth to Richard Dixson of the same town my second best furrir gown. Itm I bequeth to the wife of the foresaid Robert Husscher a new tavney gown. Itm I bequeth to Alice Cave lately my servant a gown of musterdevilos*. Itm I bequeth to the wife latly of Thomas Watts of Northampton Corvyser† a russet gown. Itm I bequeth to every of my godchilder IIIId. Itm I bequeth to Thomas Knigh my longe russet gown. Itm I bequeth to Richard Miriell my seruant my short russet gown. Itm I bequeth to R. Alisander my seruant VIIs. VIIId. Itm I bequeth to the reparacon of the hie way betwen the church of seint Sepulcr of the town of Northampton and the Northeyat ther XIIId. Itm I bequeth to the reparacon of the comyn well ther in the same stret VIIId. Itm I bequeth to Roose my dowghter all mi tenement as it ys set in the Berwarde Stret in the town of Northampton aforesaid betwene the tenement of the Chantre of Seint John Baptist of the town of Bucton on the east side and a tenement of Thomas Yorks of Lowmeport on the West side, to have and to holde all the said tenementes with appurtenance as yt ys aforesaid to the foresaid Rose to hir eyres and assignes for evermor. The residue of all my goodys not bequethed I geve and bequeth to the foresaid Roose Knight my dowghter and hir I make myn Executrice to dispose for the helth of my soule as she best may see to please and I orden and make the abovenamed Robert Vssher and the saide Richard Dixson supervisors of this present testament and they to have for ther labor as ys above expressed. Thessmen beryng witnes R. Dauby, Thomas Hartishorn and Will Mownford, Notary.

(Proved 31st February, 1503.

THE WILL OF AGNES BAGNALL, 1518.

“In the Name of god Amen The Vth day of Aprell in the yere of or Lord m^cxviij. I Agnes Bagnall wedow

* MUSTERDEVILOS, or Mustrede Villiars, was a kind of mixed grey woollen cloth, which continued in use in England, up to the end of Elizabeth's reign. It is sometimes spelt Mustard-Villars.

† CORVYSER, or Corvisor is an old term for shoe-maker.

lately the wife off Randell Bagnall of Saynt Pulcars
 pishe wthin Northampton make my testnte and last will
 in man. [and] wise [following]: First I bequeth my
 sowle to Almyghtye god to our blessed lady Saynt
 Marie and to all the holy company of hevyn and my body
 to be buried in the chapell of Saynt Thomas and Saynt
 John Baptiste in the same church off Saynt Pulcar In
 primis I bequeth to the mod[er] churche of Lyncoln ijd.
 It I beqth to the altar before Saynt Thomas and Saynt
 John in the same churche a towell of dyapur The residue
 of all my goods.etc.

(Witness)

M^r. John Bell, vicar of the same churche."

THE WILL OF RICHARD CARTMELL, 1521.

"In the name off god, Amē, the ix day off Novebr in
 the yer off o^r lord mccccxxj, I Richard Cartmell, smyth
 off the Sepulcres pysh in Northampton make my wyll
 under thys fforme In p^rmis I bequeth my sowll to god
 Almigh[ty] It' to our mother chyrch off Lyncoln ijd.
 It' to the Rode lyght in the Sepulcre chyrch iiijd.
 It' to Seynt Martyn ault^r in the same chyrch iiijd. It to
 Thomas brygys my s^rvant my best ffustyane doblett
 and my best cote w^t my Rose bonett It' to Wyllm
 Beke my s^rvant a leth^r doblett a payr off whytt hose and
 my best bonett The Resydue of all my gods my detts
 and bequests payd I gy[ve] to Robt. Cartmell my sone
 Also I ordeyn and make Thomas brygyes my se^rvt my
 executor to pay my detts and my bequests and to se
 that my sone be kepyd w^t the Reysdue and iff my sone
 depte thes [life] the same Tomas to dyspose my gods
 ffor the helth off my sowll by the ovrsyght of M^r. John
 bell vicar of Seynt Sepu[lichre] and Robt. braffeld
 theys wytness M^r. John bell Robt. braffelde Robt.
 Rot. . . ., John Smalls and Willm. Beke w^t other."

WILL OF ROBERT PLUMER, 1523.

"In the name of god Amē. The xth day of Marche
 in the yere of o^r lorde Mccccxxiiijth I Robert plumer

glower of the Sepulcur p'oche of Northampton makyth my testamēt und^r thys forme and maner In p'is I beqwythe my solle to god Almyghty to ow^r lady Seynte Mary and to all y^e cōpeny of hevyn and my body to be beryd yⁿ the seyde chyrch of the Sepulcor before Seynt Modwen* It' [I] beqwyth to y^e alter of the same chyrch of the Sepulcor xld. It' to y^e mother chyrche of Lyncolne iiij^d. It' to Johne my wyffe xiiij^{li} vjs. viij^d. of my stocke and my howse in bayrward strett w^t all iplemēts [implements] as yt stādyth for the terme of hyr lyffe and after hyr dissesse y^e howse to remayn to John plumer my son and to Agnes hys wyffe and to y^r heys and yf they dysseysse bothe w^t owt heres lawfully begotyn of y^r bodes thē [then] the seyde howse I wyll y^t the Sepulcor church have y^t to do evry yere for my solle my fathers and my mothers and for all my frends solls a dyрге and masse of reqēm and to spend evry yere at y^e same iijs. iiij^d. [to] prests & clarks & to pore folke It' to Thomas Ashwell of holcott my doblett of bokks lether† & my best cott It' to Wyll. of lit^rworth my myddyll worset dublett It' to John leyne my gowne furred w^t white lame It' to John Ware my best jactett & best hosse It' to Robert Moxon viij^d. It' to John leyne viij^d. to Agnes Mores iiij^d. to masser' doth (?) iiij^d. to Anable Yong iiij^d. To Elesabeth Cley iiij^d. y^e residew of my goods my detts payde & my beqwests fufyllid I gyve to Ihone my wyffe & to John plumer my sone to dispossesse for my solle as they thynke best, whom I orden & make my executors & M'. John Bell ow^r vicar & M'. Ric. Rewe m'cer my supvisers of thys my wyll & they to have for y^r labors other of them vjs. viij^d. Theyss wytnes M'. John Bell, M'. Edward Phylipps, Ric. Rewe, John Ware John leyne John Browne Sir Roberd Bulmer p^rst w^t diverse mo."

* St. Modwen was an Irish Nun, daughter of a king of Connaught. King Egbert hearing that she healed all diseased persons repairing to her, sent his son Arnulph, who was a leper; the holy woman healed him, and was invited by Egbert, out of gratitude to England, and established at a nunnery in Polesworth, Warwickshire, the first Abbess of which was the king's daughter Edith.

The great Abbey of Burton-on-Trent founded in 1004, was dedicated to St. Modwen, and images of this Irish Saint (who was often invoked in cases of grievous sickness) were placed in various English churches throughout the midlands. Her day in the calendar was July 5th.

† Doublet of bucks leather.

WILL OF JOHN CARTER, 1527.

"In the name of god amen the xvij day off februaryi the yer [of or] lord god mccccxxvij I John Carter of North'. bocher hole [in] mynde & body thankyd God Allmyghty make my testēte and last [wyl] after this forme folowyng — First I bequeth my sowll to god Al[myghty] & to his mother Saynt Mary & to all the holy cōpany of hev[en] & my body to be buried in the churchyard of Saynt Pulkre [near] the gravys off my childer' Also I bequeth to the mother church [of] lyncoln iiij^d. Also I bequeth to the highe altar of Saynt P[ulcre] churche for tithes fforgoton xiijs. iiij^d. Also I wyll that [on the] day of my buryall that the iiij order of ffreers do ffeche me. & to evry order I bequethe iij^s. iiij^d. to praye for my sowll [& all christian] sowlls Also I wyll that a trentall* off xs. be songe or sayde [wtin the] p'ishe churche of saynt Pulker's the day off my buriall Also I be[queth] to the castynge of the leddes & helyng† of the church of [Saynt] pulkars xx^s. Also I wyll that every sowle prest that ys dwyllyn [in] the towne of North': yf they come to my dryge & masse have. & the ij clarkys off Alhallows iiij^d. a peece & every other p'ishe [clark] of this towne ij^d. a peece to the chyldren wt surplyces of Saynt [pulkars] p'yshe and the chyldren of or lady chapell in Alhallows have every of them a peny Also I wyll that Stonton the hermyt of Saynt Thomas chapell‡ have delyvered to hym. [to give and] bestow [in] forme folowyng that ys vjs. viij^d. [to] the men[ding the] cawsey ffrom the corn[er] of the howse to the g. . . . into the west coton warde amonge the grete stony. Also [vjs.] viij^d. to mendyng a lyttyl cawsey from the la[ne] ende anner [the sig]ne of the Tabarde in

* A TRENTALL was a service of thirty masses said for thirty days successively after the death of the departed, beginning as a rule on the day of the burial. The term was sometimes used for a mass said on the 30th day only.

† To "hele," was an old word meaning to cover, and hence to roof or tile a building.

‡ Hermits in Mediæval England were frequently to be found in cells or chapels near to town bridges. An important part of their functions was to say prayers (usually in consideration for a dole) on behalf of travellers leaving the town. There were hermitages attached to both the south and west bridges of the town of Northampton.

Coton tyll he come to the stone brygge at his grete ellme§ Also other vjs. viij^d. to be bestowed in Ramell in holles [at the] dyscretion of the sayd Armytt from the brygge end to the bayllys [hook]e|| in Coton Also I wyll that there be bestowyd amonge the [pore] people xxx^s. in money y^t is to say ev'y howse in Saynt [Pulkers] p'she 1^d. and the rest of the money in other places in Northampton [as] my ov'seers shall thynke most necessary Also I wyll that ther be bestowed in Saynt Thomas Howse among pore people the p'soners in the castell in bredde & drynke xij^d. Also I [bequeth] to my childer' to be p'tyd amounge them every on a like porcon & indifferently to be p'tyd amounge them LX^{li}. and my howse."

[Much of this long will of no particular interest is here omitted.]

"Also I bequeth to the gyldyng off the tabarnacle of or blessed lady in Prestwyche churche in ye countye of lancaster vjs. viij^d. Also I wyll that nother my wyffe nor my overseers, nor other for them, hurt nor harme no pore man for my detts not [payd] my bayllys bokys¶ nor taylls nor marks in my shoppe but take it ther as [they] may gett it w^t eysse & hurt no pore falke for [it] [Also I] wyll that my wyffe do cawse the pore people to have bredde & drynke [delt to them] at the day of my buriall at hir owne dyscrecyon." . . .

Witnesse M^r. John Bell etc."

WILL OF THOMAS HIGHAM, 1527.

"I bequethe my body to be buried in the church of Saynt P[ulcar] & in the chapell of Saynt Thomas w^{tin} the same churche [It. to the] high altr in ye same churche for tythes forgoton. [It. to]

§ It is unfortunate that this interesting will is so imperfect. The Causey or paved way, for the repair of which John Carter left a bequest, is apparently the one that led from the south bridge of the town through Coton to Eleanor Cross, of which some parts still remain uncovered.

|| The BAILIFF'S HOOKE was the name of a piece of Meadow land bequeathed at an early date to the Bailiffs of Northampton. The rent of this field was paid over to the two Bailiffs until the time of their suppression by the corporation reform act of 1835.

¶ John Carter was Bailiff of Northampton in 1526.

ye modre church of lyncolne ijd. It. I bequethe [to] ye bells for Ryngynge at my buryall. It. I wyll yt my howse ye wch I dwell yn. . . . wthin the pisshe of Saynt pulcars after my [decesse] holy to remayne to my dowght^r Joan [& the heres of] hur body lawfully begoton for ever [And I wyll that if] my dowght^r Joan decesse wtowght yssue. my seide house to remayne to the ch[urche]. . . . [for] my sowle, my wyffes, my fad^{rs} & mod^{rs} [sowles] and yt there may be an obbet* done. . . . for the sowle of my son Richard hyam. . . . [And that there be] delte to poure people at the day [of my burial] bredde ther as most nede. . . .”

(Witnesses) John Bell vycar, Ryc: pakemā yry[on-monger] wt other, also John Browne paryshe clark.”

WILL OF RICHARD PACKMAN, 1528.

“In the name of God Amen, in the yere of o^r lord god m^occcc^oxxviii^{ti} on the xxii^{ti} day of August I Richard packman of Northampton yronmongr yn my whoole mynd thankyd be Allmyghty god make my testament in this man[ner &] wise ffirst I bequethe my sowle to Allmyghty god to o^r blessyd lady Saint Mary & to all the holye compeny of hevyn and my body to be buried att the whyte freers before Saint Katrin In prmis I bequethe to the hye ault’ wthin the church of Sent Pulker for tythes forgotton xij^d. Itm I bequeth to the mother church of lincoln vj^d. Itm I bequethe to the frere howse of the blake freers vjs. viij^d. Itm to the whyte freers vjs. viij^d. Itm I bequeth to the grey freers vjs. viij^d. Itm I bequethe to the repācon of the ledde wark of the cherch of Sent pulcurs xx^s. Itm I bequethe to my syst^r Margaret dwellynge in War-myngton xx^s. Itm I bequethe to Thomas packman of Uppyngham, my brother, my violett gowne furred wt blake furr & in money xx^s. Itm I bequeth to the pore people of Seint Thomas howse ther being resident iijs. iiij^d. Also I will yt ther shalbe a whyte freer syng for me at Seint Katrin’s Aut’ in the whyte freers cherche & he shalhave for his labor iiij marks Also I will that

* OBITS, also called Annals and Yearminds were anniversary masses for the dead.

ther be delltt for me att my buryall to pore people xx^{ti}
 dossen of bredd The residue of my goods unbequethyd
 I gyffe & bequethe to Margaret my wif
 Also I will that my wife shall have both my howses so
 long as she kepyth her sele widow and iff she marry
 ageyne I wyll y^t John Cart^r & Renole peynteth shal-
 have the oversygt of them duryng their lyfe tymes the
 space of my yeres & w^t y^t money y^t ys takin for the
 Rentt of them y^t they kepe an obbett for me ons in the
 yere except they resive to themselffes for ther labor &
 besiness every yere ij^s. Morov^r iff god doo his will by
 them y^t they die then I will y^t the chercwardens for
 the yere being to have the ov^rsygt of them & to se my
 obbett doone ons in the yere w^t the rent y^t ys taken for
 them except they reseve for themselff every yere ij^s. . .”

WILL OF WILLIAM MASSE, 1528.

“ In the name of god amen the xiiij of January in the
 yere [of o^r lord] mccccxxviiij I Wylliam Masse bocher
 of the p’oche of the Sep[ulchre] off Northampton makyth
 my last wyll under thys forme In p[re]s[ent] I bequethe my
 solle unto allmyghty god & to o^r lady Sent Mary [and
 all] the copāny of hevyn & my body to be buryde in the
 church yard of [the] sayd church It’ to the huy aut’ of
 the same churche x^l^d. It’ to the chu[rche] wark of the
 same church vj^s. viij^d. It’ to Sent Martyn in the same
 church x^l^d. It’ to the mother church of lyncoln viij^d.
 It’ to Katari[ne] my dowghter x^l^s. It’ to my mother &
 my brother xxvj^s. viij^d. betyxt them The resydue of all
 my goods I gyfe to Ales my wyffe to pay my detts &
 bequests & to do for my solle & crystyn solles as she
 thynke best wh[om] I make my fulle executryx & Mastr
 John Carter Renolde Pety the sup’visers of thys my
 wyll & they to have for ther labors other of them x^l^d.
 Thes wytness M^r. John bell vycar of the same church,
 Wylliam Nores John Hawthorne Wyllm grene wyth
 other moo.”

WILL OF RALPH HEYWARDE, 1534.

“ In the name of god Amen. The xth daye of Aprill in
 the yere of our Lord god milliō qingen^{mo}. xxxiiii I

Raulff heywarde of the p'ishe of Sainte Sepulchars in Northampton taylour, hole of mynde and remembraunce thanks be to all mytie god make my testamente and last will in mann^r and form ffollowing ffirst I bequeth my soule to all mytie god and to our lady and to all the holly compeny of heven and my body to be buried in the chapell of Sainte Thomas in the fforsaid church Itm I bequethe to the said churche ffor my buriall vjs. viij^d. Itm I bequeth to the highe aulter in the same churche xij^d. Itm to the churche of lincoln viij^d. Item I will that my ffeoffes who stand & be possessed and seised of and in my house with the app^rtenences in Northampton whiche I late purchased to me and my heires and assignees for ev^r shall immediatly after my deceasse stand and be possessed and seased y^rof for ev^r to theis uses following that is to say ffirst to the use of Agnes my wife during her naturall lyfe and after her decease to the use of the aforsaid church of the Sepuchar for ev^r to thentente that I will that the church Reves* ther shall yearly cause oone dirige and oone masse to be don for the helth of my soule and my wiffs soule and all xten soules and to guyf therefor att ev'y tyme iij^s. iiij^d. Itm I bequethe my housse which I have for certain yeres unto the said Agnes my wife for term of her liffe, and I will that after her deceasse that my ov^rsears off this my said will shall sell my yeres and titill of the same house and the money y^rof comyng to dispose for the helthe of my soule my ffrends soules and all chrten soules according as they shall think convenyente and most necessarye. Itm I bequeth to Raullff Massy, Rallf Scother and Rallf Sheperd to evry oone of them oone silver spoone Itm I bequeth to ev'y housse of the ffower orders of ffears ijs. Item I will that att the daye of my buriall ffyfte dousyn of bredd shall be dellt among poor people Item I bequeth to Thomas Scothar a coverlett the second of tapestry Item I bequeth to the chapell of Saint John baptist in the church of All hallows in Northampton oone spruce cheaste Item I bequeth to William Woodford my son in lawe my best gown Item I bequethe to Thomas Scothar my rideng coote Item I bequeth to Master Bell vicar of the forsaid

* Churchreeve was an old name for Churchwarden.

church of All saintes my gown furred with ffox furre
Item to Elizabeth my maiden my leasser counter and
ffour yards of twilly carsay Item I bequeth to the vicar
of the aforesaid Sepulchars church a long gown and ij
buffet stoles [here follow various bequests of no special
interest] Witnesses y^rof Master John Bell, Syr Richard
Grace my curate."

WILL OF PETER WORRALL, 1534.

"In the name of god, Amen, the xxviii^t daye of Sep-
tember in the yere of o^r lord god Millmō quingen^{mo}
xxxiiii, I, peter Worrall of Northampton bocher sike
in bodey butt hole in mynde thankyd be allmytie god
make my testament and last will in this man' wise:
ffirst I bequeth my soule to allmytie god to our blessed
ladye sainte Mary and to all the holye compeny of heven
and my body to be buryed in the churche of Sainte
pulcar in the yle where I was wont to sytt. In p'mis
I bequethe to the hie aluter within the same churche
for tithes forgotton xxd. It'm I bequeth to the mother
church of lincoln iiijd. It'm I will that my wif Catheryn
shall have my house as long tyme as she kepith her selff
unmaryed and yf my wife marye again I will that my
saide house shall remayn to Jane Worrall my dowghter
and to her heires of her body lawfully begotten. . . .
and yf my wife deceasse then I will that my house shall
remayn after the deceasse of my wife and my dowghter
yf she dye without heires then to remayn to the next of
the blodd and they to guyf att the tyme of their Intreng
to the house certen vestmentts to the some of V^{li}. to
Sainte pulckers churche. . . ."

Witnesse, Master grace vicar of Sainte Sepulchar's."

WILL OF RICHARD HAWROOD, 1538.

"In dei nomine, Amen, The xvijth february in the
yere of our lord god [MCCCC]XXXVIII, I, Rychard
Hawrood of the parytshe of Saynt pulcres in the towne
of Northampton beyng in good and holle mynd laude

and praysynge beyt to Allmyghtye god makyng my full mynd and last wyll as here after folowyth: Fyrst I beqwethe and gyve my sowlle unto Allmyghtye god my sayvour Christ Jesu and my body to be buried in the church of Saynt Pulcres aforeseyd before the aulter of [our] ladi. It' I gyve and beqwethe unto the mother church of lyncon iiij^d. It' I beqwethe unto the hye aulter of the seyde church of Saynt pulcres for tythes and other oblacions for gotton xij^d. It' at [my] beryall to have V prests to syng V masses in the wursh[ip] of the V wondes, and iiij dosyn of bred to be gevyn to pore folkys in the honor of the V wondes. . . .

Thes beryng wytnes, Sr Wm. Kemp Sr Wm. (sic) Grace Vycar of Saynt pulcres. . . .

WILL OF JANE HARROD, 1543.

"In the name of god, amē, the xviiij day of May in the yere of our lord god MCCCCXLIII, I, Jane Harod wedow in the p'ishe of Saint pulkeres in the towne of North', seke in body and hole of mind and good remembrance make my testamēt and last wyll in man^r and forme foloying: Fyrst I bequeth my soule to allmighty god to oure lady and to all the holy cōpany of heven my body to be buried in the church of saint pulkers aforsaid in the chapell by my husband Richard Hârod. It' I geve to thye alltr for tythes forgott^a xij^d. - Allso I geve to my goddouter the dowtr of John Roberts of Cottesbroke a basen and a laver of latten. To Agnes Dandy my goddout^r a basen and a laver of latten. Allso I geve and bequethe to Katerne Massey a basen and a lav^r of latten. To Johane Colls my goddowtr a mattres and a pyllow. To Agnes Poope my servāt a fetherbed a covrlet of redde and a p're of harde shets and to Johan Smart my goddougter of grende [Grendon] my best gowne flurred w^t calap* Allso I geve and bequeth to John Gode my godson too platts and a lyttell possnet† of brasse w^t a bayle of iren. To the wyffe of Wyllym Presston my tawny kertell. To the wyffe

* Probably calap is the same as "callot" or "callat," a kind of hood or coif.

† Possnet or posnet was a little pot or pan.

of Richard Wyng my wolsted blacke kertell. To Sr Thōms Smythe my Rounde table. To the sepulchre lyght too pounds wax. It' I geve to the maintenans of the churche att principall ffeasts to be before the hiegh allt^r my grene silkes and my grene pyllow w^t all that long thereto.* It' to the churche to the honor of god att principall ffeasts to the high allt^r a dyap^r clothe. Allso I wyll have the day of my buriall half a trentall to pry for my soule and all cristen soules. It' I wyll that ther be delt the same day to pore peple X dozen whyte bred. It' I wyll have att my monethes day a masse and dyrige songe and hallfe a trentall and X dosen bred delt to pore peple to pry for my soule and all cresten [soules]. It' att my yers day I wyll have a masse and dyrige for my fathers and mothers soules and my husband Richard Harred's sole my soule and all cresten soules ev^r more owte of the house called the sygne of Julyon and to be dalit amongst pore pepull thre dosen whyght bredde and in thes xij^d. a dosen ale of xvi^d. (sic) and to the pryest and clerkes xx^d. It' I geve to Richard Wyng for his payns and labor iij^s. iijj^d. To Thomas Wyng sone of the said Richard I geve too platters of the best pewt^r. To the wyffe of Robert Ryckerd a charger of pewt^r and a pewt^r pott. To Wylliam Herrod a sylver spon. It' I geve to my goddowt^r Johne Byrdsall a basen and a lav^r of latten. The residew of my goods not geven or bequethed my detts payd my body brought to the grounde I geve and bequethe them to Mr. Nycholas Rands drap^r whom I orde^e and make my faythefull executor of this psⁿt testamēt and last wyll he to dispose them for the helthe of my sole and all cresten [soles] as god shall put hym in miend and allso I orde^e and make sup'vysors of this my wyll Edmund Wryte of Pysford and Richard Wyng and Edmund Wryte to have for his payens and labor too quessens.†

Theis being wittnes Sr Richard Grace vicar my gostly father, Richard Brayfeeld, Robert Wattson, fuller, Edmund Wrytte of Pysford, and Richard Wyng, cū multis aliis."

* This would mean a green altar frontal made from a green silk dress-piece. Pillows or cushions were used on altars as rests for the massively bound mass-books or missals; or it may have been for a kneeling cushion.

† Quessens or Queshens is the old way of writing cushions.

WILL OF SIR THOMAS SMYTH, CLERK, 1546.

"In ye name of god amē. The xt^t daye off Septemb^r in the yere of o^r lord god MV^cXLVI. I, S^r Thomas Smyth, clarke, beyng of good mynd and memorye make thys my testamēt and last wyll in man^r and forme folowyng: Fyrst I bequeth mye soule to allmyghtye god to o^r lady seynt Marye and to all ye company off hevē and my bodye to be buryd in ye p'ysshe church of ye Sepulcre of Christ w^tin North'. It' I geve and bequeth to ye mother church of peterbrought ij^d. It' to ye hye ault^r off my p'ysshe churche in recompens of my tythes for gotton viij^d. It' I geve and bequeth to Wyllm Cosyns my best hyve of beys. It'm I bequeth to John Johnson my godson on hyve of beys. It' to my godson my brother's sone a hyve. It' to Rychard Lane's son a hyve. It' I geve and bequeth to my brother Wyllm my doublyt of buckskyn and a jackyt. It' I bequeth to John Hawle of Weston one hyve off beys my wolstytt doblytt and my sylke hatte. It' to Sir Wyllm Sucker my wolstyt typyt. The resydue of all my goods not bequethyd I geve and bequeth unto Elyn Smyth my kynyswomā whome I ordeine and make myne executryx to p'forme and fulffyll my last wyll and testamēt and to dyspoys the resydue of my goods as she shall thynke best to ye ples^r off god and to ye helth off my soule, Wylllyng and desyeryng John hawle off Weston to be overseer and supvys^r of thys my testamēt y^t ytt maye be truly p'formyd and accompysyd accordyng to my mynd and Intencyon unto whome I doe geve and bequeth for hys payns and labore my tawnye gowne.

Thes beryng wytnes M^r. bell Ryc. Martyn and S^r Ryc. grace w^t other."

WILL OF RICHARD MARTYN, 1548.

"In the name of god soo be ytt the yere off o^r lord god MV^cXLVIII^t xxiii^t day of Aprill, I Ryc Martyn organe maker seke in body and in good memory make thys presentt wyll and testemēt in forme and maner folowyng: Fyrst I bequeth my soule unto almyghty god and o^r lady seyntt mary and to all the companye

off heaven and my body to be buried in the churche yerd off seynt pulcres. It' I bequeth unto y^e mother churche off pettbrough iid. It'm I bequeth unto y^e almes coffer id. It' I bequeth unto y^e hyghe alter iiij^d. The resydue off my goods not gevē nor bequethyd my detts payd I geve unto Elizabeth my wyff whome I make my soule executryx she to dyspoys for my soule as she thynks best.

Thes beyng witt' Sr Ryc. grace vic^r John tysdale, clarke, Thomas Robyns wyth mane mō."

THE WILL OF WILLIAM RYDALL, 1554.

"In dei nōiē amen, mayde the xxiii day of Januarii in the yere of o^r lord god 1554 and in the ffirst yere of the Rayne of o^r hye and soveryne ladye Marye queene of England Fraunce and Ireland by the grē of god and in the yerthe immediatly under god supreme heed of the churche of England and also of Ireland,* Be it knowen that I Wyllm Rydall of Saynt Andrew's† beyng sycke in my body as the wyll of God ys and holl of p'ffyt remēbraunce thanks be unto God do ordeyne and constitute this my last wyll and testamēt in man^r and forme folowing: ffirst I bequeth my sowlle unto almyghty god my m^rcyfull maker and redemer beseching the blessed virgyn Marye moth^r of god and all the elect cōpany of hevyn to be intr^rcessers w^t me unto God that I may [be] one of the nūbre of them that shalbe saved and come to the eternall kyngdom of heaven amen. I bequeth my body to be buried in the church yard of Saynt Pulkers in Northampton. It'm I bequeth to the mother church of Pet^rborow iiij^d. It' I bequeth to my syster Alys yf that she be alyve xx^s. . . . It'm I bequeth to Mr. p'son my cubbord and my paynted clothes a chayre a buffet stole. . . . It' I bequeth to mend the hye way at the northe gate xx^s."

* This is a good example of the opening form that was used in the making of wills in the reign of queen Mary, during the reaction from the first fervour of the Reformation.

† William Rydall must have been at this date the principal tenant of the dissolved priory house of St. Andrew, which abutted on the parish of St. Sepulchre.

The wills of the beginning of Elizabeth's reign are naturally couched in different phraseology. Two of the parishioners of St. Sepulchre's, who made their wills in 1559 and 1562, respectively, begin as follows:—"I bequethe my soule to Almyghtye 'god my creator and Redeemer, and to all the celestiall companie of heaven, and my bodye to be buryed wthin the churche yarde of the p'she of Saynt pulcres"; and—"I comende and bequeth my soule unto Allmyte god trustinge by the meryts of Christes deathe to come to the lyfe everlastinge, and my body I will to be buryed in the churchyarde of St. pulcre."





CHAPTER XIV.

THE CHARITIES.

A BOARD set up in the church, by order of the churchwardens in 1793, gives the following list of Charities relating to this parish—which, though not quite accurate as to dates, gives a very fair account of the charitable benefactions to which the parishioners of St. Sepulchre's are entitled :—

ANNUAL GIFTS TO THIS PARISH.

	£	s.	d.
Mr. Anthony Acham, by will 1630, given in Wheaten Bread every last Sunday of March, May, July, Sept ^r ., Nov ^r ., Jany.	1	6	6
Mr. Jas. Bracegirdle, by Will 1633, for the use of the Poor	1	0	0
Mr. George Cole, by Will 1640, for the use of the Poor	8	6	0
Mr. Geo. Norwood, by Will 1669, for Putting Poor Boys Apprentice	2	0	0
Mr. Nich ^s . Rothwell, by Will 1677, for putting Poor Children Apprentice . .	7	0	0
Mr. Dan ^l . Herbert, by Will 1701, for putting Boys of this Town apprentice	10	0	0
Dr. Wm. Stratford, by Will 1753, for Poor House Keepers and other Poor and putting Boys and Girls apprentice . .	9	0	0

	£	s.	d.
Mr. Gabrl ^l . Newton, by Will 1761, towards educating 25 Boys of this Town, in which this Parish has a right	26	0	0
Mr. Edw ^d . Whitton, by Will 1766, the Intrest of £25 in Bread	1	0	0

THOMAS SMITH, } Churchwardens,
EDWARD WOOD, } 1793

The following is a more detailed account of the above-mentioned charities :—

ACHAM'S CHARITY.

By his will dated June 27th, 1630, Anthony Acham gave to the Mayor, Bailiffs, and commonalty of Northampton for the relief of the poor of the town, an annuity of £8 chargeable on his estates in Lincolnshire, to be bestowed in wheaten bread, 26/8 worth upon every last Sunday in March, May, July, September, November, and January. This rent charge was received by the chamberlain and laid out in the purchase of bread, which was distributed by the corporation on the above-named Sundays, at the four old churches of Northampton.

This money is now given to the Blue-coat School, in which the children of St. Sepulchre's, with others of the town, have a right.

BRACEGIRDLE'S CHARITY.

Consists of the sum of 20/- given by James Bracegirdle in 1633 to the poor of the parish of St. Sepulchre, to be paid out of an annual rent of £31 5s. od. to which he was entitled from land at Bugbrooke. The sum of 4/- is now deducted for land tax, but the remaining 16/- is distributed by the churchwardens on St. Thomas' Day amongst the poor.

The donor of this charity belonged to a family well known in this county in the seventeenth century, one

of whom—Joseph Bracegirdle—held the living of St. Sepulchre's in 1667. James Bracegirdle himself was the son of a Northampton mercer, and was born in the parish of All Saints. He seems to have resided at Church Brampton, where he died April 3rd, 1634. A slab on the floor of the chancel of Brampton Church bears the following inscription :—

HERE LIETH INTERED THE BODY OF
JAMES BRAS^EGIRDLE, GENTLEMAN, WHOE
DEPARTED THIS LIFE, THE THIRD DAY
OF APRILL, ANNO DÑI. 1634.

COLES' CHARITY.

Coles' Charity (or the Candlemas Charity as it is often called) is thus described on a marble tablet set up in the Round part of the church :—

“ This Tablet is erected to commemorate
The beneficence of
George Coles of this Parish, Gent.,
who in 1640 settled his estates
in Northampton now comprising :
a large house, shop, yard, and garden
in College Street ;
Three houses adjoining each other
in College Street,
Three gardens, yard, stable, and shed
in St. Catherine's,
Two houses on the south side
of Gold Street,
And a house on the west side of the
Market Square,
Upon Trust,
To pay out of the Rents yearly on the
Thursday next after the Purification,
unto the poor of All Saints, five pounds,
———— Saint Sepulchre, forty shillings,
———— Saint Giles, forty shillings,
———— Saint Peter, twenty shillings.
unto the minister, twenty shillings
who shall on such Thursday
Preach a sermon in this town,
“ For the better remembrance of the donor,
The instructing the people in God's true religion,
And the stirring up others in the like way of charity ;

And the surplus to be distributed
amongst the poor people of the said town,
When, and in such manner, as
The Trustees shall think fit."
The rents now amount to 130 pounds.
MDCCCXXXVI."

The recipients of this charity are expected to attend the service at St. Sepulchre's on the Thursday in question, after which they adjourn to the house of the trustee of their respective parish from whom they receive four shillings apiece. After the service, it is a touching sight to see the old people gathered round the grave of their benefactor (who is buried in St. Sepulchre's) and trying to spell out the inscription on his tomb.

GEORGE NORWOOD'S CHARITY.

The old tablet set up in the Town Hall in 1660 by order of the then Mayor, gives us the origin of this charity, which has in reality no connection whatever with George Norwood.

"Given by Thomas Blomley of Easton Mawditt in the county of Northton, Gent., the sume of 100*li.* to the use of ye Poore of ye Town of Northton for ever. And given by his brother Brian Blomley, Gent., ye sume of 50*li.* to ye same uses, which 150*li.* wth 100*li.* of Mr. Rothwell's, given to ye Poore of All Sts. parish, and 50*li.* Received of Robert Heselrige, of Northton, Esq., for some waste ground (sold to him) adjoining to ye castle hills and castle orchard in Northton, was layd out in ye Parish of Road-cum-hyde; for which 300*li.* ye sume of 15*li.* per Anū is cominge Anually to ye towne of Northton to be used as followeth, viz.: 10*li.* p' Anū to ye Poore of All Sts. parish, and 50*s.* p' Anū to ye Poore of St. Gyles' parish, and 50*s.* p' Anū to ye Poore of St. Sepulcher's Parish."

In 1793, the sum received by St. Sepulchre's parish had been reduced to 40/-, perhaps through depreciation in the value of the property from which it was drawn.

George Norwood, by will dated 15 July, 1669, left his lands at Kislingbury upon trust—the rents and profits to be equally divided between the two parishes of All Saints' and St. Giles', and to be used in putting out two boys apprentices.

These rents and those from the Hyde charity land at Roade just mentioned, were long received by the same member of the corporation, who carried the two sums to

one account—paying the sum of 40/- apiece to the parishes of St. Sepulchre and St. Giles, and using the remainder in putting out boys apprentice. In this way the two charities became confused, and George Norwood's name erroneously found a place among the benefactors of St. Sepulchre's.

The money is now paid to the Grammar School.

ROTHWELL'S CHARITY.

Mr. Nicholas Rothwell, who died in 1657, by a verbal request made to his widow, desired her to hand over the sum of £100 to this parish to be vested in certain trustees with whom it was to be optional whether they placed the money out at interest or purchased land with it. The interest or rent, as the case might be, was to be applied in apprenticing poor boys of the parish. For eight years the money appears to have been put out at interest, but in 1665 the trustees purchased two fields or closes (which were afterwards known as the *Parish Closes*) on the north west side of the town, described as being bounded on the west side by a lane that led to the site of the demolished Priory of St. Andrew. The fields or closes comprised four acres, and for several years appear to have been let annually for the highest rent that could be obtained for them. The rent accordingly varied—£5 os. od. being about the average for the first few years. The following extract is one of many in the parish vestry books, relating to these closes :—

“ May y^e 21st, 1678.

“ At a vestry lawfully called y^e day and yeare above named, y^e trustees did then lett to Edmund Drewery the pⁱsh close (late in the occupation of Newman), at the rent of 2^p. 10^s. for one yeare, payable at Mickls. and Lady Day, and the lease to begin at the 25th of March last past, Edmund Drewery did then pay to Richard Wilby 6d. in earnest, and this was wth the consent of the parishioners at y^e vestry.”

For over two hundred years this property remained in the possession of the parish, but in the year 1875 it was considered desirable to sell it, and the purchase money was invested in the Public Funds. It now brings in an annual income of £32 2s. 8d.

DR. STRATFORD'S CHARITY.

Consists of an equal share with the parishes of Saint Giles and Saint Peter, in twenty-seven acres of land and a homestead at Denton, the rents of which are applied by the minister and churchwardens in putting out boys and girls as apprentices.

The founder of this charity, Dr. William Stratford, was born at Northampton in 1679, and educated at Pembroke Hall, Cambridge, where he took the degree of LL.D. He served, in a legal capacity, under the successive Bishops of Chester, and was eventually appointed Commissary of the Archdeaconry of Richmond. "The public and active part of his life" (says Freeman) "was employed in the administration of justice (in which his abilities were as eminent as his decrees impartial) and in an assiduity in doing good in which he was unwearied." By means of his benefactions and exertions upwards of sixty small church livings (some of them not much exceeding £20 per annum) were considerably augmented. He died at Lancaster, September 7th, 1753, leaving the bulk of his fortune to charitable uses.

 NEWTON'S CHARITY.

In 1760 Gabriel Newton, Esq., of Leicester, left the greater part of his property (amounting to £14,000) for the purpose of educating poor children in the towns of Leicester, Ashby-de-la-Zouch, Earl Shilton, Northampton, St. Neots, Huntingdon, Bedford, Buckingham, and Hertford. To Northampton he gave a rent charge of £26 per annum, for "clothing, schooling, and educating twenty-five boys of indigent and necessitous parents of the established church of England. Each boy to be allowed annually, or once in eighteen months, a green cloth coat, waistcoat, and breeches, not under 20d. per yard, one shirt of flaxen cloth, not under 13d. per yard, with stockings, cap, etc., and the residue to be paid to teach the boys reading, writing, and arithmetic, and singing of psalms and toning the responses in divine service, in the parish church."

This rent charge is now paid to the school in Bridge Street (the Blue-coat School), to which (as in the case of

Herbert's charity) the children of St. Sepulchre's are eligible with others of the town.

WHITTON'S CHARITY.

Consists of a legacy of £25, bequeathed by Edward Whitton in the year 1766, for the benefit of the poor of this parish. The money is now in the public funds and brings in fifteen shillings a year. The distribution of it rests with the churchwardens.

TOOKEY'S CHARITY.

William Tookey, by his will dated 11th January, 1830, bequeathed the sum of £100, the income thereof to be applied towards the support of the St. Sepulchre's Sunday Schools. The money is invested in the Funds, and produces an annual income of £2 15s. od.

DANIEL HERBERT'S CHARITY.

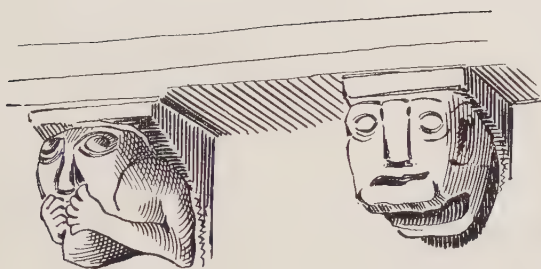
Daniel Herbert, draper, of Northampton, by his will dated November 9th, 1696, gave £10 a year for ever, payable out of his farm at Burton-Latimer, called Blundell's Farm, which he directed to be applied in putting out poor boys of Northampton apprentices, and giving to each of the said boys £10 that should serve out his time faithfully—his own kindred in need to be preferred—after them his wife's, then the children of freemen, and failing these the children of any poor inhabitant of the town. The trustees of this charity were the incumbents of the four old churches of the Town, together with the Mayor for the time being.

Forty years later, Zachariah Herbert, nephew and heir of the above, by his will dated August 29th, 1734, left the said Blundell's Farm (subject of course to the above-mentioned rent charge) to the trustees of Mr. Dryden's charity school, for placing out boys belonging to the school apprentices to some useful trade, and to

advance the sum of £5 and no more for each boy apprenticed, and to give to each boy apprenticed £10 at the expiration of his apprenticeship, provided that such boy should have served out his whole time to the satisfaction of the trustees.

At the time the Charity Commissioners' Report was drawn up, *Daniel Herbert's* £10 was still paid to the corporation, but at some subsequent date the two charities (whose respective objects were almost identical) seem to have been merged in one, and the entire rent of the farm now appears to be paid to the Dryden and Herbert school. In this school, usually known as the Bluecoat school, the boys of this parish have a right with others of the town.





APPENDIX A.

AN ALPHABETICAL list, with the date of death and age of the departed, from all the legible stones in St. Sepulchre's churchyard. [Where the names are bracketed together, it signifies that they are on the same stone].

It is exceedingly unfortunate that the local stone used in this churchyard by monumental masons, was so often of a poor and perishable character. An unusually large number of the inscriptions of comparatively late years are wholly illegible, and we fear that several of those recorded will have disappeared almost before this record of them is in print. Owing to their indistinctness, we cannot vouch for the positive accuracy of all in the following list.

A.

			AGE.	YEAR.
Adnitt, eleven children of Henry and Caroline, viz.—				
„ Alfred	..	..	11 months	1857
„ Caroline Emma	..	..	1 year, 3 months	1859
„ Ellen	..	..	1 „ 2 „	1861
„ Wm. Henry	..	..	7 „ 6 „	1861
„ Eleanor	..	..	3 months	1862
„ Harriett	..	..	1 year..	1864
„ Kate	..	..	2 months	1864
„ Harry	..	..	9 „	1866
„ Sara Annie	..	..	6 weeks	1867
„ Arthur	..	..	6 „	1870
„ Ada Mary	..	..	3 „	1873
Ager, Eliza	..	..	4 months	1830
„ Charles	..	..	3 years	1834
„ Benjamin	..	..	1 „	1834
Allen, M.	..	..	18 „	1870
Alliston, Arthur Welsley	..	..	39 „	1848
„ Jane Maria	..	..	84 „	1885

		AGE.	YEAR.
Alliston, Richard	}	74 years	1798
" — wife of Richard	}	73 ..	1792
" Joseph	}	23 ..	1780
" Hannah	}	31 ..	1781
" Fanny	}	24 ..	1837
" Hannah	}	69 ..	1839
" John	}	69 ..	1845
" Mary	}	73 ..	1850
" Elizabeth	}	31 ..	1854
" Mary	}	65 ..	1798
" Benjamin	}	82 ..	1816
" Ann	}	79 ..	1827
" Benjamin	}	— ..	1798
Ambidge, Harry	}	2 ..	1870
" Marian	}	4 months	1877
" Lizzie	}	2 years	1877
Anderton, Eliz.	..	72 ..	1872
Andrew, Ann	..	64 ..	1892
Archer, William Thomas	..	44 ..	1866
Arter, W.	..	61 ..	1864
Ashdown, Jane Wade	}	43 ..	1869
" Alfred Henry	}	9 months	1870
" Arthur Middleton	}	7 ..	1867
" Anna Maria	}	..	..
Atkins, Frances Mary	}	54 years	1871
" Benjamin	}	61 ..	1876

B.

Baily, John	..	33 ..	1866
Baker, Elizabeth	..	69 ..	1863
" John	}	75 ..	1867
Bamford, Eliza (of Lamport)	..	28 ..	1874
Barnard, William Cottam	..	41 ..	1789
" Selina	}	25 ..	1841
" Mary Pottrell	}	2 ..	[1840]
" Selina Mary	}	5 ..	—
Basely, Charles	..	58 ..	1875
" Sarah Ann	..	15 ..	1869
Bayes, Elizabeth	..	78 ..	1844
Begley, Matthias	..	84 ..	1872
Bennett, Fanny	}	90 ..	1883
" Samuel Pratt	}	68 ..	1865
Bettle, Mary Ann	..	21 ..	1850
Betts, Ann	..	67 ..	1894
Bevan, Isabella Judith Maria	..	65 ..	1885
Biden, Elizabeth	}	42 ..	1879
" John	}	50 ..	1887
Biddle, Joseph	..	10 months	1870
Billingham, Mary	}	72 years	1835
" Joseph	}	76 ..	1862
" Jane	}	79 ..	1868
Bisicker, Richard	}	66 ..	1861
" Eliz.	}	52 ..	1852
" Eliza Lucas	}	32 ..	1857
" Esther	}	24 ..	1862

			AGE.		YEAR.
Blane, Sophia	..	..	37 years	..	1856
Blettsoe, John	..	..	39 "	..	1815
" Ann	..	..	40 "	..	1816
" Four Infants	..	..	—	..	—
" Emma	..	..	29 years	..	1833
Bolshaw, Marian	..	..	46 "	..	1874
" Marian	..	..	3 "	..	1864
" Joshua	..	..	66 "	..	1876
Bosworth, Richard	..	..	35 "	..	1812
Boulton, Ann	..	..	71 "	..	1849
Boves, Ann	..	..	64 "	..	1876
Bowdage, Mary	..	..	73 "	..	1878
Bridge, Thomas Andrew	..	..	43 "	..	1850
Briggs, James	..	..	43 "	..	1794
" Martha	..	..	63 "	..	1813
" George (Infant)	..	..	—	..	—
Brown, John	..	..	—	..	—
" Esther	..	..	69 years	..	1852
" Joseph	..	..	72 "	..	1856
" Mary Ann	..	..	71 "	..	1885
" W. T. (Sergt. 4th Dragoon Guards)	..	..	32 "	..	1870
Bryan, Ann	..	..	78 "	..	1865
" James Welch	..	..	44 "	..	1877
Burnham, Robert	..	..	58 "	..	1866
" Robert, jun.	..	..	18 "	..	1860
Burton, Elizabeth	..	..	48 "	..	1838
Buswell, William	..	..	78 "	..	1857
" Elizabeth	..	..	76 "	..	1866

C.

Capell, Sarah	..	..	66 years	..	1855
" Benjamin	..	..	81 "	..	1869
" Harriett Lancaster	..	..	41 "	..	1869
Carroll, Charles	..	..	1 "	..	1869
Cave, Charlotte	..	..	53 "	..	1875
" William	..	..	38 "	..	1859
" Mary Ann	..	..	7 months	..	1860
" Daniel Mark	..	..	13 years	..	1864
Chamberlin, Elizabeth	..	..	60 "	..	1730
Chambers, Maria	..	..	21 "	..	1866
Chapman, Edward Palmer	..	..	13 weeks	..	1824
Charlton, Joseph	..	..	54 years	..	1867
Checkley, William	..	..	58 "	..	1831
" Rebecca	..	..	66 "	..	1843
Cherry, Jane	..	..	33 "	..	1873
" Bertha Jane	..	..	11 weeks	..	1873
Chuckett, John	..	..	57 years	..	1825
" Mary	..	..	46 "	..	1817
Clarke, Isabella	..	..	69 "	..	1846
" John George	..	..	7 "	..	1817
" William	..	..	76 "	..	1875
" Elizabeth	..	..	39 "	..	1839
" Thomas	..	..	88 "	..	1819
" Mary	..	..	48 "	..	1792
" Andrew John	..	..	28 "	..	1873

			AGE.	YEAR.
Clayson, Thomas	..	..	64 years	1863
" William	..	..	1 "	1839
" Thomas	..	..	3 "	1839
" William	..	..	55 "	1859
" Jane	..	..	69 "	1876
Cole, James	..	..	60 "	1859
" Letitia	..	..	79 "	1866
Coleman, Mary Ann	..	..	6 "	1822
" Harriott	..	..	29 "	1823
Colledge, M.	..	..	..	1835
" Elizabeth	..	..	8 "	1838
" Lydia Elizabeth	..	..	6 "	1844
" Joseph	..	..	21 "	1852
" John	..	..	28 "	1862
" Mary	..	..	64 "	1866
" Kate Florence	..	..	10 months	1862
" Joseph	..	..	70 years	1873
" Henry	..	..	45 "	1881
" Eleanor	..	..	1 year 11 months	1861
" William	..	..	70 years	1895
Collins, Joseph Ambrose	..	..	73 "	1859
Coman, Henry	..	..	29 "	1865
" Mary Ann	..	..	42 "	1875
Compton, Mary	..	..	40 "	1858
Coombs, Caroline	..	..	53 "	1880
Constable, Lucy	..	..	—	1838
Cornish, Marianne	..	..	62 "	1863
Corrie, K. G. (of Birmingham)	..	..	30 "	1860
Cox, O.	..	..	—	1830
" E.	..	..	—	1837
" Sarah	..	..	41 "	1821
" John	..	..	34 "	1850
" Two infants of Joseph and Sarah.	..	..	..	..
Cunnington, Kezia	..	..	59 "	1843

D.

Davis, Robert (son of Rev. Harry Davis, of Bloxham, Oxfordshire)	..	..	61 years	1865
" William	..	..	45 "	1845
" Edmund	..	..	52 "	1846
Dawkins, Susanna	..	..	56 "	1817
Dawson, Thomas	..	..	64 "	1763
" Jane	..	..	82 "	1787
Deacon, Rebecca	..	..	55 "	1839
" John	..	..	77 "	1849
Derby, Mary Nicholls	..	..	29 "	1877
Dickenson, Elizabeth	..	..	—	1846
Dickens, John	..	..	56 "	1871
Dighton, Lucy	..	..	56 "	1874
Douglas, Ann	..	..	55 "	1797
" Joseph	..	..	17 "	1797
Downing, Mary	..	..	65 "	1855
" Thomas	69 "	1861
" Mary	48 "	1808
" Elizabeth	24 "	1809
" Ann (Infant)	—	—
" James	63 "	—

APPENDIX.

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			AGE.	YEAR.
Dodd, Charles Robert	}	..	2 years	1856
" Charles (Surgeon)	}	..	52 "	1862
" Anne	}	..	90 "	1871
Drage, Christopher	..	..	44 "	1866
Dunkley, Thomas	}	..	55 "	1854
" Mary	}	..	72 "	1872
" James	}	..	61 "	1831
" Sophia	}	..	87 "	1861
" Sophia	}	..	71 "	1874
" James	..	..	21 "	1824
" Henry	..	..	29 "	1827
Dunmore, Edward	..	..	45 "	1863
" Samuel	}	..	21 "	1865
" Kate	}	..	2 "	1860
" William	}	..	16 months	1864
" Kate	}	..	8 "	1865
" Samuel	}	..	50 years	1870
Dunn, Thomas	}	..	77 "	1838
" George	}	..	8 months	1845
" John	}	..	46 years	1849

E.

Edens, John	}	..	44 years	1839
" Ann	}	..	40 "	1841
" Mary Ann	}	..	20 "	1845
" Two sons died in infancy	}			
Edmonds, Thomas	}	..	62 "	1839
" Sarah	}	..	66 "	1843
Edmunds, William	}	..	70 "	1877
" Elizabeth	}	..	40 "	1842
" Lisetta	}	..	19 "	1872
" Ann	}	..	53 "	1869
Ellam, Penelope	..	..	47 "	1803
" James	..	..	—	1842
Elliott, Robert	}	..	55 "	1822
" James	}	..	2 "	1803
" Robert	}	..	46 "	1845
" Mary Pearcey	}	..	77 "	1877

F.

Feltham, Louisa	..	..	10 years	1820
Fisher, Daniel	}	..	2 years 10 months	1815
" Amelia	}	..	5 months	1815
" Rowland	..	..	1 "	1842
Fitzhugh, John	}	..	72 years	1879
" Ann	}	..	71 "	1869
" Sarah	}	..	77 "	1879
Flavell, John	..	..	55 "	1860
Flower, Eliza Ann	..	..	82 "	1874
Foord, Sergt. Edward	..	..	35 "	1873
Foster, William	}	..	27 "	1862
" John	}	..	40 "	1873
" Sarah Jane	}	..	3 "	1864
" George William	}	..	9 "	1864

			AGE.	YEAR.
Fountain, John	..	..	72 years	1846
" Alice	..	..	31 "	1807
" Mary	..	..	35 "	1815
" Hannah	..	..	65 "	1852
" Barnard	..	..	— "	—
" John	..	..	— "	—
" Elizabeth	..	..	— "	—
Fowler, Robert Edward	..	..	42 "	1847
" Alice	..	..	39 "	1846
Fox, Thomas	..	..	61 "	1867
" William	..	..	41 "	1887
" Harriott	..	..	76 "	1889
" Richard	..	..	61 "	1790
" Elizabeth	..	..	50 "	1782
" Ann	..	..	15 "	1770
" Elizabeth	..	..	83 "	1837
" Mary	..	..	79 "	1848
Francis, Herbert Ralph Ernest	..	..	15 weeks	1870
" Sarah Ann	..	..	56 years	1886
Freeman, Elizabeth	..	..	33 "	1867
" John	..	..	54 "	1872
Freestone, Catherine	..	..	78 "	1852
Furniss, Ann	..	..	26 "	1865

G.

Garraway, F. C. (Sergt. 58th Regiment)	..	..	34 years	1875
Gamble, John	..	..	26 "	1840
George, Jeremiah C.	..	..	70 "	1872
" John	..	..	28 "	1865
" Ann	..	..	77 "	1878
Godden, Philip	..	..	71 "	1874
" Louisa	..	..	— "	—
Goodman, Fredrick	..	..	34 "	1869
Goodwin, Elizabeth	..	..	80 "	1806
Gordon, Kenedy	..	..	60 "	1805
" Thomas	..	..	7 months	1865
Grant, Susannah	..	..	30 years	1844
Greaves, Rev. Edward, B.A.	..	..	74 "	1874
Green, Robert	..	..	52 "	1871
" William Charles	..	..	16 months	1857
" Francis Robert	..	..	12 years	1864
" Agnes	..	..	53 "	1885
" Frederick George	..	..	22 "	1891
" Susanah	..	..	58 "	1880
" Jane	..	..	48 "	1865
" Stephen	..	..	77 "	1888
" Emily	..	..	26 "	1880
" Sarah	..	..	10 "	1885
" Walter	..	..	2 "	1859
Greenough, Francis	..	..	61 "	1857
" Catherine	..	..	80 "	1874
" Thomas	..	..	45 "	1811
" Four children died in infancy	..	..	..	..
Griffin, William (Relieving Officer)	..	..	52 "	1868
" Mary	..	..	77 "	1869

			AGE.		YEAR.
Griffin, Charlotte Kingsley (of Tring, Herts)			44 years	..	1866
Griffiths, Martha	}	..	99	..	1818
.. George		..	51	..	1823
.. Daniel		..	61	..	1824

H.

Hall, Rachel	..	..	66 years	..	1879
Hames, Albert Edward	..	..	30 "	..	1872
" Henry	}	..	38 "	..	1873
" William Frederick		..	10 "	..	1871
Hanson, John	..	..	26 "	..	1824
Harris, Edward Parsick (Assistant Surgeon Royal Artillery)	..	..	22 "	..	1857
" Thomas (junr.)	}	..	19 "	..	1863
" Thomas (sen.)		..	69 "	..	1855
" Charlotte	}	..	71 "	..	1888
" William		..	47 "	..	1859
" Charles	..	..	52 "	..	1875
" Thomas	}	..	82 "	..	1818
" Elizabeth		..	82 "	..	1822
" Hannah	}	..	70 "	..	1847
" William		..	79 "	..	18—
" William		..	— "	..	—
" Thomas	}	..	48 "	..	1823
" Alice		..	76 "	..	1849
" Mary		..	67 "	..	1876
" Edmund Thomas		..	23 "	..	1870
Hartwell, Mary	..	..	59 "	..	1876
Henly, Maria	..	..	30 "	..	1844
Henson, John	..	..	— "	..	—
Hewitt, James	..	..	48 "	..	1792
Hewlett, Thomas Barnard	}	Children of Daniel and Ann Hewlett, who died in infancy.			
" Ann					
" Mary					
" Daniel (Captain)	..	..	67 years	..	1842
" Ann	..	..	70 "	..	1845
" Thomas Barnard	..	..	45 "	..	1851
Hill, Charles Harper	..	..	16 "	..	1860
" Edward (Gunner R.A.)	..	..	30 "	..	1866
" Thomas	..	..	31 "	..	1853
Hogg, John	..	..	49 "	..	1835
Hollis, William Arthur	..	..	30 "	..	1888
" Ann Andrew	..	..	64 "	..	1892
" Frank Griffiths	}	..	28 "	..	1896
" William (J.P.)		..	76 "	..	1876
" Elizabeth		..	71 "	..	1879
Horn, Benjamin	..	..	52 "	..	1837
" Benjamin	}	..	73 "	..	1833
" Miriam		..	81 "	..	1841
" Elizabeth		..	66 "	..	1862
Hornsby, Fanny	..	..	69 "	..	1832
" Richard	..	..	80 "	..	1845
Howard, Hephzibah	..	..	23 "	..	1830
Howcott, George (10th Royal Regt. Hussars)	..	..	21 "	..	1861
Howell, John	..	..	30 "	..	1822

			AGE.		YEAR.
Howell, Mary	}	..	75 years	..	1835
" Mary	}	..	59 "	..	1850
" John Jackson	}	..	9 "	..	1851
Humphreys, T. (4th Dragoon Guards)		..	— "	..	1870
Hutton, George William (son of the Rev. Thomas Hutton, chaplain to the County gaol, and Mary Anne his wife)		..	3 years	..	1852
" Charles Henry (son of above)		..	17 months	..	1852
" William		..	60 years	..	1853

I.

Iliffe, John	..	..	—	..	—
Ives, Charlotte	}	..	71 years	..	1873
" George	}	..	78 "	..	1867

J.

Jackson, Mary	}	..	84 years	..	1813
" Thomas	}	..	58 "	..	1815
Jeffs, Caroline	}	..	35 "	..	1859
" Ellen	}	..	4 "	..	—
" Henry Bickerstaffe	}	..	76 "	..	1878
Jeyes, Eleanor		..	72 "	..	1833
" S, M.D. (15th King's Hussars)		..	84 "	..	1872
" Milicent		..	77 "	..	1863
" Margaret		..	35 "	..	1770
" John (Town Clerk)		..	81 "	..	1806
" Hannah		..	79 "	..	1820
" H. F.		..	64 "	..	1883
Johnson, George	}	..	51 "	..	1869
" William	}	..	76 "	..	1884
" John	}	..	40 "	..	1863
" Abigail	}	..	54 "	..	1876
" Benjamin	}	..	29 "	..	1876
" Eliza	}	..	47 "	..	1857
" Thomas	}	..	75 "	..	1885
" Hannah	}	..	54 "	..	1828
" Elizabeth	}	..	49 "	..	1844
" James	}	..	85 "	..	1885
" Rosanna	}	..	53 "	..	1855
" Harry William		..	14 months	..	1855
" Mary		..	86 years	..	1876
" Ann		..	— "	..	1810
" William Frear	}	..	70 "	..	1872
" Sarah	}	..	74 "	..	1876
Jones, John	}	..	82 "	..	1874
" Ann	}	..	85 "	..	1876
" Athey	}	..	78 "	..	1852
" William	}	..	88 "	..	1864
" Ann	}	..	56 "	..	1873
" Mary	}	..	14 months	..	1861
" William	}	..	72 years	..	1814
" Sarah	}	..	88 "	..	1859
" Thomas	}	..	46 "	..	1839

APPENDIX.

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			AGE.		YEAR.
Jones, Charles	83 years	..	1836
" Thomas	}	..	68 "	..	1852
" Charlotte	}	..	— "	..	—
" Elizabeth	55 "	..	1872
Joyce, Frederick	..	..	19 "	..	1841

K.

Keily, George (Quartermaster 19th Regt.	..	..	27 years	..	1812
Light Dragoons)	..	..		No date.	
Kent, Eliza, and six children	..	..	
Kightly, Martha Jane	..	..	23 "	..	1880
" Dan	..	..	84 "	..	1881
" Mary	}	..	72 "	..	1814
" Charles	}	..	73 "	..	1824
King, Mary	}	..	72 "	..	1814
" Charles	}	..	73 "	..	1824
Kirby, William	..	..	68 "	..	1867
" Ann	..	..	41 "	..	1830

L.

Laird, Jane Elizabeth	..	..	50 years	..	1874
Lefanu, Henry (Barrack Master, late Captain	..	..	
in the 56th Regiment)	..	..	73 "	..	1821
Lentoo, Edward	}	..	58 "	..	1875
" Jane	}	..	57 "	..	1876
Lightwood, Elizabeth	}	..	37 "	..	1844
" George	}	..	76 "	..	1878
Lines, John	}	..	55 "	..	1834
" Mary	}	..	35 "	..	1843
Linnell, Frederick	..	..	28 "	..	1819
Linzey, William	}	..	70 "	..	1837
" Eleanor	}	..	62 "	..	1847
" William	}	..	23 "	..	1834
Lloyd, Frederick	..	..	— "	..	—
Lucas, Martha	..	..	46 "	..	1872

M.

Mallard, S.	..	..	— "	..	1867
" C. H.	..	..	— "	..	1869
" M. A.	..	..	— "	..	1861
Manning, James	}	..	71 years	..	1870
" Elizabeth	}	..	71 "	..	1874
" Mary	..	..	65 "	—	1871
" John (Drum Major Northampton	..	..	
and Rutland Militia	..	..	75 "	..	1875
" W.	..	..	52 "	..	1873
" Mary	..	..	25 "	..	1830
Marshall, John	..	..	— "	..	1813
" George (of Daventry)	..	..	65 "	..	1864
" Thomas	}	..	56 "	..	1874
" Fanny	}	..	59 "	..	1877
" Elizabeth	}	..	68 "	..	1864
" Thomas	}	..	81 "	..	1872

			AGE.	YEAR.
Marshall, William	..	..	—	1870
" Thomas	)	..	81 years	1872
" Elizabeth	)	..	68 "	1864
" James	)	..	72 "	1865
" Elizabeth	)	..	70 "	1875
Marriott, Thomas	..	..	59 "	1828
" Elizabeth	)	..	64 "	1873
" James Lucas	)	..	38 "	1874
" Mary Ann	)	..	4 "	1836
" John Deacon	)	..	7 "	1837
Martin, Henry	..	..	73 "	1890
" Frances Letitia	)	..	65 "	1887
" Fanny Ellen	)	..	5 "	1863
Masters, Joshua	..	..	3 months	1841
" Harriet	..	..	1 year 4 months	1844
" Mary	..	..	77 years	1869
" Edward	..	..	81 "	1872
" Charlotte	..	..
" Elizabeth	..	..
" Caroline	..	..
" Ann	..	..
" Esther	..	..
" Eliza	..	..
" Sophia	..	..
Matlock, John	..	..	73 years	1801
Mayor, Joseph	..	..	67 "	1819
" Catherine	..	..	30 "	1788
" Catherine (daughter)	..	..	10 years 9 months	1792
" Catherine (dau. of Ed. & Mary)	..	..	2 " 6 "	1815
" Edward (their son)	..	..	3 years	1819
McOwen, John	..	..	69 "	1847
Mellows, Benjamin	..	..	61 "	1863
" Mary	..	..	75 "	1876
Moon, James	..	..	36 "	1820
Moore, John	..	..	17 "	1863
" Mary	..	..	84 "	1840
" William Henry	..	..	61 "	1859
" Samuel	..	..	15 "	1860
Morgan, Elizabeth	..	..	64 "	1880
" Thomas	..	..	62 "	1880
" Elizabeth	..	..	26 "	1809
Morris, Sarah	..	..	50 "	1873
Munton, Mary	..	..	60 "	1838

N.

Nason, Richard	..	..	41 years	1848
" Jane	..	..	70 "	1879
" Sophia Atterbury	..	..	12 "	1841
" Richard	..	..	40 "	1871
Noble, Eliza	..	..	57 "	1867
" Thomas	..	..	64 "	1877
Norton, Ann	..	..	43 "	1870
" Thomas	..	..	53 "	1872
" Charles Wm.	..	..	1 month	1866

O.

			AGE.	YEAR.
Olivant, Henry Mellin	}	..	62 years	1866
" Ann	}	..	61 "	1864
Osborn, Francis	}	..	34 "	1810
" Alderman Francis	}	..	74 "	1823
" Sarah	}	..	61 "	1811
" George	}	..	67 "	1841
" Mary	}	..	84 "	1857
Outlaw, Sarah	}	..	81 "	1868
" Charlotte	}	..	83 "	1870

P

Page, John	..	..	83 years	1895
" Elizabeth	}	..	53 "	1871
" Samuel	}	..	68 "	1878
Parish, Mary	..	..	83 "	1816
Parker, Louisa	..	..	65 "	1874
Parrot, A.	..	..	2 "	1872
Parnell, Catherine Louisa	..	..	79 "	1857
Parsons, Thomas	..	..	64 "	1851
" Maria	..	..	58 "	1850
" Dorcas	..	..	9 "	1827
" Eliza	..	..	21 "	1837
" Elkin	..	..	17 "	1838
" Zilpah	..	..	19 "	1839
" Anne	..	..	26 "	1840
" Also two infants	..	..
" George	..	..	39 "	1863
Payne, William	..	..	62 "	1880
" Mary	..	..	56 "	1875
" Mary	..	..	74 "	1836
" William	..	..	79 "	1836
Peace, George	..	..	25 "	1802
Pendred, Mary	..	..	69 "	1836
" Thomas	..	..	80 "	1849
" John	..	..	48 "	1855
Pettifer, John	..	..	62 "	1868
" Susanna	..	..	79 "	1886
" Stephen	..	..	21 "	1850
" Mary Ann	..	..	2 "	1838
" Thomas	..	..	7 months	1843
" William	..	..	3 "	1847
Pilmuir, William	..	..		1805
" Mary Ann	..	..	24 years	1845
" James and Lettice, infants	..	..
Pointer, William	..	..	51 "	[1807]
Pool, Emma	..	..	15 months	1855
Poole, Ezekiel	..	..	26 years	1869
Potterton, Elizabeth	..	..	55 "	1855
" John Ekins	..	..	47 "	1866
Pout, Edwin	..	..	40 "	1874
Powell, Thomas	..	..	60 "	1812
" Susanna	..	..	61 "	1827
Proctor, Edward	..	..	33 "	1873
Pywell, John	..	..	70 "	1870
" Jane	..	..	76 "	1877

R.				AGE.	YEAR.
Rands, George	}	..	..	71 years	1850
" Eleanor		..	..	87 "	1872
" Edward		..	..	72 "	1839
" St. John Outlaw		..	..	28 "	1888
" Julia	}	..	..	71 "	1896
Read, Letitia		..	..	60 "	1830
" John (Barrack Master)		..	..	73 "	1834
" Letitia		..	..	— "	—
" Mary Ann	..	..	..	2 "	1866
Redshaw, Elkanah	..	..	..	63 "	1865
" John	..	..	..	16 "	1868
Reeve, Emma	}	..	..	18 "	1855
" Mary		..	..	22 "	1856
Rice, Margaret	}	..	..	72 "	1818
" Three children in infancy		..	..	..	..
" John		..	..	72 "	1819
Richardson, William	..	..	..	— "	1774
Roberts, Hannah	..	..	..	15 "	1868
Robins, W.	..	..	..	31 "	1875
" Matilda	..	..	..	60 "	1875
" Emma	..	..	..	48 "	1883
Robinson, Thomas William	..	..	..	27 "	1865
" Francis Charles	..	..	..	60 "	1867
Roddis, Julia	}	..	..	52 "	1855
" John		..	..	66 "	1869
" Amy		..	..	80 "	1887
" Harriett		..	..	9 months	1830
" Harriett		..	..	8 "	1834
" Lucy		..	..	1 year 10 months	1837
" William		..	..	2 months	1838
" Henry		..	..	1 year 11 months	1841
" James		..	..	5 years 4 "	1846
" George		..	..	19 " 8 "	1850
Roe, Mary	..	..	..	79 years	1847
Roper, Samuel	..	..	..	51 "	1871
Russell, Sam	}	..	..	61 "	1816
" Sarah		..	..	79 "	1837

S.

Saddington, Frederick William	..	..	8 years	1868
Sampson, Samuel	..	..	71 "	1840
Samwell, Richard	}	..	— "	1782
" Elizabeth		..	[72] "	[1840]
" Charles		..	50 "	1841
" Mary		..	55 "	1850
Sanders, Elizabeth		..	60 "	1816
Sargeant, William	}	..	50 "	1859
" Elizabeth		..	71 "	1879
" Ann Fascutt		..	36 "	1873
" Sarah Ann		..	52 "	1884
Seaby, Caroline	}	..	44 "	1871
" Emma		..	53 "	1893
" John		..	68 "	1864
" Francis		..	87 "	1884

			AGE.	YEAR.
Seaby, Mary	}	.. ..	67 years	.. 1863
" William	}	.. ..	73 "	.. 1871
" Ann	}	.. ..	78 "	.. 1885
Seagrave, Stephen (son of Rev. Ed. Seagrave)		.. ..	34 "	.. 1847
Shackleton, George	..	.. ..	21 "	.. 1860
Sharman, Percy	..	.. ..	3 "	.. 1847
Sharp, Sarah	..	.. ..	33 "	.. 1867
Simpson, Elizabeth		.. ..	60 "	.. 1840
" M. (Superior Barrack Sergeant)	}	.. ..	68 "	.. 1849
" Frank Smith	}	.. ..	12 months	.. 1862
" Harry	}	.. ..	34 years	.. 1890
" Alfred Eaton	}	.. ..	4 months	.. 1869
Smart, Adelaide	}	.. ..	17 years	.. 1871
" Mary Ann	}	.. ..	58 "	.. 1883
Smith, Elizabeth	..	.. ..	53 "	.. 1810
" Joseph	..	.. ..	6 "	.. 1821
" John	}	.. ..	75 "	.. 1778
" Rebecca	}	.. ..	—	.. 1795
" Arthur H.	..	.. ..	4 "	.. 1878
" W. G.	..	.. ..	49 "	.. 1870
" Mary	}	.. ..	72 "	.. 1849
" John	}	.. ..	72 "	.. 1853
" Alfred Charles	}	.. ..	4 months	.. 1854
" Charlotte	}	.. ..	21 years	.. 1851
" William John	}	.. ..	23 "	.. 1867
" Joseph Henry	}	.. ..	24 "	.. 1873
" William	}	.. ..	66 "	.. 1872
" William	..	.. ..	79 "	.. 1835
" Thomas	}	.. ..	80 "	.. 1842
" Eliza Sarah	}	.. ..	27 "	.. 1822
" Thomas	..	.. ..	29 "	.. 1832
" Eliza	}	.. ..	15 "	.. 1840
" Jane	}	.. ..	90 "	.. 1860
" George	}	.. ..	64 "	.. 1878
" George Francis Kirby	}	.. ..	37 "	.. 1884
" Mary	}	.. ..	66 "	.. 1875
" Frank Arthur	}	.. ..	39 "	.. 1890
Snelgar, Rev. Jacob Banister, M.A. (Incumbent of St. James, Mathon, Worcestershire)	..	.. ..	42 "	.. 1855
Snow, William	..	.. ..	5 months	.. 1868
Spence, James (Q. M.-Sergt. Northampton and Rutland Militia)	..	.. ..	50 years	.. 1864
Spreckley, Susanna	..	.. ..	73 "	.. 1859
Stanford, Elizabeth	}	.. ..	74 "	.. 1873
" James (Sexton of this Church)	}	.. ..	73 "	.. 1873
Stanley, James (of Market Drayton)	..	.. ..	74 "	.. 1849
Stanton, William	..	.. ..	39 "	.. 1851
" Charles	}	.. ..	11 "	.. 1856
" Catherine	..	.. ..	—	.. 1849
Stedman, John Ellis	..	.. ..	62 "	.. 1874
Storer, The Rev. Thomas, B.A. (Incumbent of St. Andrew's in this town)	..	.. ..	77 "	.. 1875
" Frances (wife of above)	..	.. ..	65 "	.. 1854
" Elizabeth (2nd wife)	..	.. ..	73 "	.. 1879
Streeton, George	}	.. ..	79 "	.. 1876
" Elizabeth	}	.. ..	85 "	.. 1893

			AGE.		YEAR.
Stringer, Henry	..	..	63 years	..	1868
Swayne, Anna Helena	}	..	42 "	..	1868
" Helena Kate		..	10 "	..	1868

T.

Tarry, Sarah	..	..	44 years	..	1852
" Sarah Ann	..	..	16 "	..	1856
" Three children died in infancy	}				
Thomas, William	..	..	49 "	..	1870
Thomson, William	..	..	58 "	..	1853
Todd, Daniel	}	..	84 "	..	1865
" Mary		..	60 "	..	1831
Tomalin, Frederick	..	..	28 "	..	1808
" A daughter died in infancy	}				
Tonsley, Joseph	..	..	26 "	..	1835
Trassler, Jane	..	..	57 "	..	1846
Turner, Harriott	..	..	73 "	..	1876
" Henry	..	..	78 "	..	1880

U.

Underwood, Frances	}	..	74 years	..	1843
" John		..	— "	..	1859
" Mary Ann		..	73 "	..	1869

V.

Vickers, Esther	}	..	—	..	1795
" John		..	65 years	..	1804
" Elizabeth		..	19 "	..	1808
Vorley, Henry	}	..	69 "	..	1846
" Elizabeth		..	88 "	..	1869

W.

Wadhams, Sarah	..	..	28 years	..	1840
Walker, Henry	..	..	51 "	..	1871
Wall, William	..	..	33 "	..	—
Wallace, Mary	..	..	45 "	..	1873
Walton, Thomas	..	..	45 "	..	1878
" Mary	..	..	87 "	..	1878
" John Percy	..	..	13 months	..	1873
Watkin, Sarah Jane	}	..	75 years	..	1892
" Walter William		..	1 "	..	1850
" James		..	65 "	..	1887
Ward, Richard	..	..	— "	..	—
" Caroline	..	..	51 "	..	1851
Warren, Thomas	}	..	65 "	..	1853
" James		..	15 "	..	1839
" Betsy		..	6 "	..	1848
" Eliza		..	58 "	..	1857
Warwick, W.	..	..	9 months	..	1872
Watts, Arthur William	..	..	2 years	..	1869
" Kate Caroline Bertha	..	..	1 "	..	1870

			AGE.		YEAR.
Welchman, George Thomas (Major)	..	..	72 years	..	1863
Wetton, George Wade	..	..	72 "	..	1856
" Annie	..	..	68 "	..	1870
" George Norman (Capt N.R.V.C.)	}	..	51 "	..	1874
Wickes, William	}	..	69 "	..	1886
" Martha	}	..	70 "	..	1887
" William Henry	}	..	1 "	..	1849
" Walter	}	..	6 "	..	1868
" Martha Maria	}	..	10 "	..	1872
Wilford, S. E.	..	..	2 "	..	1867
Williams, Joseph	..	..	? 66 "	..	1775
Wilson, William	}	..	37 "	..	1834
" Sarah Henshaw	}	..	84 "	..	1880
" Martha (of Wellingborough)	..	..	87 "	..	1840
Wood, Ethel Mabel	..	..	1 "	..	1873
" Thomas Roe	}	..	49 "	..	1882
" Tom	}	..	5 "	..	1873
" Edward	..	..	72 "	..	1811
" Mary	..	..	69 "	..	1814
" James	..	..	5 "	..	1783
Eleven of their children died in infancy.					
Wright, Ann	}	..	— "	..	1807
" Thomas	}	..	80 "	..	1817
" Roger	..	..	68 "	..	1723
" William	..	..	53 "	..	1815
" Elizabeth	}	..	— "	..	—
" Thomas	..	..	..	..	..
" Richard	}	..	69 "	..	1824
" Elizabeth	..	..	69 "	..	1822
" Joseph Frederick Fitz-Roy	}	..	5 "	..	1870
" Charles Cecil	..	..	3 "	..	1870
Wyatt, James	}	..	34 "	..	1860
" Mary Jane	}	(Infant)	..	..	..
Y.					
Youil, Harriott	..	..	85 years	..	1873
Young, E. B.	..	..	55 "	..	1875



ADDITIONAL NOTE.

PAGE 239.

MUSTERDEVILOS or MUSTRE DE VILLIARS was a kind of cloth manufactured at Montvilliers, a place near Harfleur. The Latin name is *Monasterium Villare*, from which this curious English word has been formed.

ERRATA.

Page 70, line 24, *for* "Archdeacon of Oakham," *read* "late Rector of Exeter College, Oxford."

„ 181, lines 12 and 13, *for* "seige," *read* "siege."

„ 220, line 20, *for* "Wintworth," *read* "Wirksworth."

„ 225, „ 47, *for* "Sheldan," *read* "Shaldon."

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ARMS OF FLEETWOOD.*

Per pale nebulee azure and or, 6 martlets counterchanged.

Crest: a Wolf passant proper.



ARMS OF CHURCHILL.

Sable, a Lion rampant, argent debruised with a bendlet gules.

PEDIGREE OF THE FLEETWOOD AND CHURCHILL FAMILIES.

BARBARA,
daughter and heiress of
Andrew Francis, of London,
First Wife.

THOMAS FLEETWOOD,

of the Vache, in parish of Chalfont St. Giles, in Bucks, born in 1518, High Sheriff of Bucks, 1564, was Treasurer of the Mint, died 1st Nov. 1570, æt 52. Buried at Chalfont St. Giles. Brass to his memory there with long inscription. Inquest P^{te}. M^m. taken at Lancaster, 26th March, 1571-2.

BRIDGET,

daughter of Sir John Spring,
of Lavenham, co. Suffolk, Knt.,
Second Wife.
She re-married Sir Robert Wingfield,
of Leatheringham, co. Suffolk, Knt.

EDMUND FLEETWOOD, son and heir, born 1543, aged 28 in 1571, married 5th October, 1573.

ELIZABETH, daughter of John Cheney, of Chesham-Bois, county Bucks.

WILLIAM
ROBERT
MARGERY

Sir WM. FLEETWOOD, of Ealing, co. Middlesex, Knt., Receiver of the Court of Wards, Owner of manor of Cardington, co. Beds. Living 1611-1612 Dead before 1625.

JANE, daughter of Wm. Clifton, of Brinton, co. Somerset, and relict of Coplestone. Survived her husband. Will of 29th Aug., 1625, proved 23rd March, 1627-8 to be interred at St. Mary's, Ealing.

MICHAEL FLEETWOOD
THOMAS FLEETWOOD

Sir GEO. FLEETWOOD, of the Vache, Knt., High Sheriff of Bucks 1590, died 21st Decr. 1620, buried at Chalfont St. Giles. Will of 20th Oct. 1620, proved 26th March, 1620-21.

KATHARINE, daughter of Hy. Denny, Esqr., of Cheshunt, by Honore, daughter of Wm. Lord Grey of Wilton, buried at Chalfont St. Giles, March 1634, æt 73. Will of 13th Feb. 1634-5, proved 20th April, 1635.

EDWARD FLEETWOOD, Clerk, Rector of Wigan.

BRIDGET FLEETWOOD, married Sir Wm. Smith, of Hill Hall, co. Essex.

JOYCE FLEETWOOD, married (1) Sir Henry Osborne, Knt. (2) Sir Peter Frechville, Knt., of Staveley, co. Derby.

HENRY FLEETWOOD, of Grays' Inn.

FLEETWOOD, of Rossall, co. Lancaster.

Sir MILES FLEETWOOD, of Aldwinckle, co. Northampton, Knt., Receiver of the Court of Wards, Kntd. on or before 1603, died 8th March, 1640-41. Letters of Admⁿ 10th May, 1641.

ANNE, eldest daughter of Nicholas Luke of Woodend, co. Beds. Esq., Baptized 10th December, 1578, Married circa 1599, Living 1614, and possibly in 1641.

Sir GERRARD FLEETWOOD, of Woodstock Park, Knt., and of Crawley, co. Southampton, Ranger of Woodstock Park, was twice or three times married, and left issue.

THOMAS
FLEETWOOD.

They had eight sons and six daughters, of which George, the fourth son, was one of the regioides, and forfeited the Vache estate; James, the seventh son, served as chaplain to the army of the King, and was afterwards Bishop of Worcester.

JOHN FLEETWOOD, Knt., was dead before 1625, buried at St. Mary's, Ealing.

WILLIAM
FLEETWOOD.

GEORGE FLEETWOOD, youngest son, in 1625 Executor to his Mother.

HESTER FLEETWOOD, Married Lord Oliver Lambert, Baron of Cavan, was buried at Westminster Abbey, 10th June, 1618.

BRIDGET ANN
ELIZABETH
CATHERINE

Sir WILLIAM FLEETWOOD, of Aldwinckle, and of Woodstock Park, Knt., Receiver of the Court of Wards, Cup Bearer to Charles I. Bapt. at Cardington, 20th July, 1603. M P. for Bucks. in 1621, 1624 and 1627. On accession of Charles II. was appointed Ranger of Woodstock Park, where he resided at the High Lodge. Buried at Aldwinckle 12th February, 1673-4. His Will or Letters of Administration cannot be found.

FRANCES, daughter and heir of Henry Sture, of Maridge, Co. Devon., Esqr., First wife living and married 1631.

ELIZABETH, daughter and heir of Thomas Harvey, of Twycross, Co. Leicester, Gent. and Christian his wife, born 17th May, 1618, married on or before 1638, buried at St. Sepulchre's, Northampton, 18th December, 1668. 2nd Wife.

Sir GEORGE FLEETWOOD, Bapt. at Cople, near to Cardington, Co. Beds., 30th June, 1605. In 1629 and 1630 enlisted troops in England by permission, for the army of the King of Sweden. Knighted in June, 1632; was present at the battle of Lutzen, Nov., 1632; Swedish Ambassador to England, 1655, and also after accession of Charles II. Settled in Sweden, General in 1653, Baron, 1654. Died 11th June, 1667, buried at Nyköping Östra church.

BRITA GYLLENSTJERNA, born 13th May, 1606, at Hynäs. Maid of honour to Queen Maria Eleanora 1630, and with her in Germany 1631; Lady of Bedchamber to Queen Christina 1634. Married at Nyköping Castle, 22nd April 1640, and was with her husband in his various commands till the close of the war. She died 29th December, 1653, in Talunda, and was buried at Nyköping Östra church.

(1) FRANCES, daughter of Thomas Smith, of Winston, Co. Norfolk, buried at St. Anne's, Blackfriars, 24th November, 1651 (first wife).

The third wife of Charles was Dame Mary Hartopp, widow of Sir Edward, married 14th Jan., 1663-4, died 17th Dec., 1684, and buried in Bunhill Fields.

CHARLES FLEETWOOD, date of birth not yet found, Lieut.-General in army of Parliament, present at Naseby, Dunbar, and Worcester; had command in Ireland, and was Lord Deputy. In hearty accord with Cromwell, and his son; at restoration had to retire from public life. Died at Stoke Newington, 4th Oct., 1692, buried in Bunhill Fields.

(2) BRIDGET, eldest daughter of Oliver Cromwell, married in 1652, and had—
1 Cromwell Fleetwood, born about 1653, died 1688, S.P.
2 Anna Fleetwood, buried in Westminster Abbey, afterwards exhumed.
3 Mary Fleetwood, married Nath. Carter. Bridget was buried at St. Anne's, Blackfriars, 1st July, 1662.

MILES FLEETWOOD, of Aldwinckle, Esq., died 28th July, 1688, buried at All Saints', Aldwinckle. Will of 16th August, 1686, proved 7th October, 1689.

ELIZABETH, daughter of
buried at Aldwinckle, 4th December, 1657.

FLEETWOODS of Aldwinckle.

CHARLES FLEETWOOD, of Northampton, Esq. removed from Woodstock after his Father's death, and settled in Northampton. Administered as next of kin to the Estate of his Grandmother, Dame Christian Harvey, 2nd of Feb., 1674-5 Living 1696, and in 1719 was dead; his will cannot be found.

ELIZABETH, daughter of Matthew Smith of London, Mercer, Marriage settlement dated 15th August, 1667. Buried at St. Sepulchre's 29th Sep. 1735. Will of 1721 proved 1738.

GERRARD FLEETWOOD, Bapt. at Wootton county Oxford, 29th Nov., 1647.

GEORGE FLEETWOOD, Bapt. at Wootton 29th Sept., 1650.

HARVEY FLEETWOOD, Bapt. at Wootton, 25th Feb., 1652-3. Of Pembroke Coll., Oxford, M.A., 1677.

PENELOPE FLEETWOOD, Bapt. at Wootton, 8th Nov., 1651.

DOROTHY FLEETWOOD, Bapt. at Wootton, 26th Feb., 1655-6.

SMITH FLEETWOOD, born 1644, died 1709, married Mary, daughter of Sir Ed. Hartopp, extinct by 1764.

ELIZABETH FLEETWOOD, married Sir John Hartopp.

Cradock Hartopp Line.

SMITH FLEETWOOD, of Northampton, Esqr., Baptized at Sir Wm. Fleetwood's Lodge in Woodstock Park, 29th of July, 1670, by Mr Arthur Humphreys, minister of Woodstock. Was magistrate for Northamptonshire. Buried at St. Sepulchre's, 2nd July, 1747, æt 77; and unmarried.

ELIZABETH FLEETWOOD, Born at Woodstock Park, 12th June, 1669. Married to Samuel Clark, only son of Rev. Samuel Clark. She died July, 1706, leaving issue.

MARGARET FLEETWOOD, was bapt. ye 25th daie of Oct., 1671, at the house of Sir Wm. Fleetwood. Married Thomas, only son of Sir Christopher Milton, chief Justice of Common Pleas, and brother of John Milton the poet.

PENELOPE, Was baptized the 9th of July, 1678, at Woodstock church. Died on 20th May, 1750, buried at St. Sepulchre's, Northampton.

JOSEPH CHURCHILL, of Steeple Claydon, Baptized there November 1st, 1674. Married at St. Sepulchre's, 27th September, 1702. Removed to Northampton before 1710. Died 27th Dec., 1756, and was buried at St. Sepulchre's.

ANN FLEETWOOD, born at Northampton, bapt. 29th December, 1674, at St. Sepulchre's. Married Sir Philip Jackson.

BARBARA
CHARLES
CHARLES
died in infancy.

JOSEPH CHURCHILL, of Northampton, born at Steeple Claydon in Bucks, in the year 1704. Inherited estate of Bolnhurst, Beds., on the death of his uncle, Smith Fleetwood, and disposed of it in 1780. Was in the Commission of the Peace for Northamptonshire. Died at the house of his son, Smith Churchill, at Nottingham, and was buried at St. Sepulchre's, 7th October, 1781.

MARY, daughter of — Ford. Born in 1709. Writer of interesting letter with date of 14th October, 1758, relative to the Religious feeling of the time. Died 16th Nov., 1761. Buried at St. Sepulchre's.

ELIZABETH CHURCHILL, born and baptized same day, 9th April, 1710, at Northampton. Died 21st January, 1794, and was buried at St. Sepulchre's.

FLEETWOOD CHURCHILL, S.T.P. Born at Northampton in 1731, inherited from his great uncle, Smith Fleetwood, the advowson of the Rectory of Bolnhurst, and presented to the same in the year 1772. Was entered at Clare Hall, Cambridge, took his B.A. degree 1754, his M.A., 1757; became a Fellow, and continued to reside. He was much under the influence of Rev. James Hervey, of Weston Favell near Northampton, and appears from a reference to him in the life of Lady Huntingdon, to have been actively engaged in christian work like his friend. He was admitted to the degree of D.D. by his University in 1773; and died at Cambridge 24th September, 1780, being buried at St. Sepulchre's, Northampton.

JOSEPH CHURCHILL, born about 1734, became a Surgeon in Peterborough, and had but a short career, dying from the effects of a fall from his horse. Was buried in the Cathedral.

MARY, daughter of Rev. Beaumont Dixie, second son of Sir Wolstan Dixie, Was baptized 3rd November, 1736. After her husband's death she resided at Bath with her two daughters, and died there 10th March, 1806.

SMITH CHURCHILL, born at Northampton, and baptized 10th February, 1743, at St. Sepulchre's. Sent to Nottingham to learn business, and became a Hosier circa 1765. Served office of Sheriff, 1772. In consequence of trade disturbances he removed his business to Sheepshead, 1780. On retiring he returned to Nottingham, dying 9th November, 1803. Was buried at St. Sepulchre's, being the last of his family laid there to rest.

ISABELLA, daughter of Benjamin Mills, of Finsbury Square, London, Silk Merchant. Born about 1734, in London, was an active helper to her husband in his business. She died at her house in Castle Gate, Nottingham, and was buried in the graveyard near by, 18th September, 1810, where a monument was placed to her memory.



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